

AN  
ABRIDGMENT  
OF  
MR. DU MOULIN'S  
TREATISE  
ON  
PEACE OF SOUL  
AND  
CONTENT OF MIND.

---

By the TRANSLATOR of the larger Work.

---

SALISBURY:

Printed by EDWARD EASTON:

And sold by HAWES, CLARKE and COLLINS, and BALDWIN,  
in Pater-noster Row, CADEL, in the Strand, and HORSFIELD,  
in Ludgate-street, London; FLETCHER and PRINCE, in  
Oxford; LEAKE and FREDERICK, at Bath; and BURROUGH,  
at Devizes, 1769.

[Price ONE SHILLING and Six-Pence.]

*nine pence*



I  
an  
S  
w  
n  
co  
fr  
fi  
It  
co  
be  
ot  
de  
tio  
ter  
Bo  
Vi



---

---

## Advertisement.

**B**ESIDES that this *Abridgment* could not have been afforded over and above the larger Work unless the Subscription-Price had been higher, it would not have been so useful if annexed to, and bound up with, the Second Volume, (as it is in the Edition from which the Translation was made) since there is already a copious *Index*. It is in itself a distinct, continued Discourse, the Subjects of which are numbered with Figures corresponding to others in the Body of the Work. It is designed for an Help as well to Reflection, as to the Memory, and may be termed a Manual, or *Memorandum-Book*, of *Christian Morality*. In this View it may be useful even to Subscribers,

A 2

bers, who by these Reasons may be inclined to purchase it, though it is not absolutely necessary towards the Completion of that which they have already. And other Persons will be directed by the Figures found here, to those Parts of a Book in which the Subjects are treated on more at large.

KINGTON,  
*August 3, 1768.*

---

A N

at  
bin  
oug  
vin  
Ble

AN  
ABRIDGMENT  
OF  
Mr. DU MOULIN'S  
TREATISE ON  
PEACE OF SOUL,  
AND  
CONTENT of MIND.

---

BOOK I.  
Of PEACE with GOD.

---

CHAP. I.  
OR  
*INTRODUCTION to Peace of Soul.*

AN **P** *EA*CE is a Characteristick of the  
Disciples of JESUS CHRIST. It is  
the *Legacy* he bequeathed us by Will  
at his Death. 2 *He that has not Peace within*  
*himself, cannot have it without.* 3 Nothing  
ought to be neglected for acquiring it. 4 Ha-  
ving this *Peace*, is the Possession of all other  
Blessings; and not having it, is the Loss of  
B them



them all, and ourselves too. 5 In Order to attain it, we must not suffer ourselves to be captivated by the Things of this World: God ought to be the sole Master of our Heart.

6 This Peace is more easy to be described, than acquired; but we ought not therefore to be discouraged. 7 It is by no Means to be enjoyed perfectly in this Life; however, what the Believer possesses of it is an Anticipation of Paradise. 8 The End of this TREATISE is to contribute towards acquiring it; and every Christian ought to unite therein.

9 We ought to endeavour to maintain Peace with God, with ourselves, and our Neighbour, whether in Prosperity, or in Adversity, and in all the Circumstances of Life.

## C H A P. H.

*Of the Peace of Man in the State of Innocence, and of the Loss of this Peace by Sin.*

1 **M**A N, in the State of Innocence, could not but live in Peace with God, with himself, and with the other Creatures, and be perfectly happy. 2 By his Sin he has disturbed the blessed Agreement between God and him. 3 Separated from the Creator,

Creator, he has no farther Agreement with the Creatures. 4 He sees himself at War with those of his own Species. 5 He is at War with himself, because his Passions are engaged against his Reason, and each other. 6 His *Flesh* is engaged against his *Spirit*, and his *Spirit* against his *Flesh*. 7 Man, in becoming a Sinner, plunged himself into an Abyss of Evils. He already suffers very sharp ones in this World; but he has still greater to fear in another Life. 8 Sin fills his Soul with Trouble, Disturbance, and Remorse.

9 There are indeed Sinners whose Conscience is in a Kind of *Lethargy*; 10 but this Supineness, or Security, is nothing less than a State of Peace. 11 *Conscience has been laid asleep in vain, she wakes sometimes, and fiercely assaults the Sinner.* 12 That Wickedness is followed by dreadful Disquietudes, is proved by Experience. 13 If there are profest Sinners as composed as they appear, the Observer is to be referred to the Hour of their Death.

## C H A P. III.

*Of Man's Reconciliation with GOD by JESUS CHRIST.*

1 **M**EN being Sinners, and as such, Enemies of God, the News of their Reconciliation with God by JESUS CHRIST cannot but be infinitely agreeable to them. 2 JESUS CHRIST, by his Death, has made full Satisfaction to the Divine Justice on their behalf. 3 The Debt therefore of their Sins is discharged, provided that they lay hold by a true Faith on the Merit of their Saviour's Death. 4 News so interesting to Sinners ought always to fill them with Joy, Admiration, and a Love of God and Jesus Christ.

5 The Assurance of our Reconciliation with God is the only Foundation of Peace of Soul, and Content of Mind. 6 Without this Assurance, neither Honours, nor Riches, nor Pleasures, nor whatever the World offers, could procure them. 7 A true Faith shelters us from the Threatnings of the Law, and Remorse of Conscience. 8 The Merit of JESUS CHRIST, which is greater than our Sins, animates us against the Terrors they give us. 9 This Assurance produces Joy and Peace in the Soul of the Believer. 10 The not  
tasting



tasting of this inward Joy and Peace, proceeds from Want of Faith. 11 We ought therefore to endeavour to obtain it by Piety, and the Practice of good Works. 12 Peace with God is inseparable from Peace with Man; and he who has not this, cannot have the other.

## C H A P. IV.

*General Methods to be taken for preserving Peace with GOD.*

**T**H E R E are some general *Methods* which are very well adapted to maintain our Peace with God. 2 The *First* is, to pay him the Worship and Service we owe him, as being *the Redeemed of the Lord*<sup>a</sup>; but this Worship must be pure, and such as he requires. 3 The *Second* is, Reading, Meditating, and attentively hearing his Word, which is a Source of Peace and Comfort. 4 The *Third* is, having an intimate Communion with God by Prayer. 5 It is hereby we find the Peace he proclaims to us in his Word. 6 The Sacrifices of the Law led in some measure to this Duty. 7 God commands us to call upon him, and encourages us thereto by his Promises,

<sup>a</sup> Isa, lxii. 12.

mises. 8 Prayer tends not only to obtain Assistance in our Necessities, but also to glorify God. 9 We ought to be excited thereto by the greatness of his Blessings, and the Consideration of our natural Misery.

## C H A P. V.

### *Of the Love of God.*

1 **T**HE Love of God is a Subject we cannot meditate upon too often. 2 It is *the Bond of Perfectness* <sup>b</sup> to unite the faithful with the Supreme Being. 3 They find the Tokens of this Love of God towards them in every Thing which happens to them in this World. 4 The greatest Token of his Love with which God has presented us, is our Redemption, wherein there is an inexhaustible Store of Love. 5 It is therefore our Duty to return him, as far as is possible, Love for Love. 6 We ought to love God rather because he is supremely amiable, than on Account of the Good which he does us, and what we expect from him. 7 But we are incapable of a Love entirely pure and disinterested.

8 Go

<sup>b</sup> Col. iii. 14.

8 God inviolably observes towards Men the Laws of Friendship: 9 He unites himself to the Believer's Soul, in Spite of the Difference of his Nature, as two Friends at a Distance are united by Friendship: Believers ought therefore to confirm this Union more and more. 10 Though supremely perfect, he supports Creatures very imperfect, as among Friends the strong supports the weak: Man on his Part ought to be humble and patient.

11 *God imparts to us the Knowledge of his Secrets*, as a Friend trusts his with his Friends: We must therefore discover to this perfect Friend our most secret Thoughts and Actions, confess our Sins to him, and implore his Grace and his Assistance. 12 Without this, it is impossible to enjoy inward Peace and Tranquillity. 13 God has a Condescension and Regard to us, as Friends have to each other: 14 We ought also to conform to his Will, and submit our Interests to those of his Glory. 15 God gives himself to us in the Blessings he pours on us; so ought we to give ourselves up entirely to him.



## C H A P. VI.

*Of Trust in God.*

1 **T**RUST in God flows naturally from his Love: The more we love, the more we trust in him. 2 It is built on solid and immoveable Foundations, viz. upon the Goodness, the Power, and the Faithfulness of God. 3 It sweetens the Evils of Life and dispels the Fears of the Believer. 4 It fortifies him at the Approach of Death, because he is assured that this will remove him from *Battle to Triumph.*

---

## C H A P. VII.

*Of the Hope of a Christian.*

1 **T**HE Object of the Believer's HOPE, is not earthly Blessings, but those of Paradise. 2 It supports him in this Life, which otherwise would be insupportable. It makes us already enjoy here below the Life to come. 4 *In Proportion as the Hopes of Worldlings are uncertain, the Hope of a Christian is sure,* and places his Soul in a State  
always

always composed. 5 *Hope, in the Life to come, will be changed into Enjoyment.*

---

C H A P. VIII.

*Of the Duty of praising God.*

1 **B**ELIEVERS find their own Glory and Happiness in praising God. 2 Every Thing supplies them with Matter for the Discharge of this Duty: They praise God for his infinite Perfections: 3 They praise him for his wonderful Works: 4 They praise him for his wise Providence, which extends to all his Creatures: 5 They praise him especially for having made them *meet to be Partakers of the Inheritance of the Saints in Light, and for having delivered them from the Power of Darknes, and translated them into the Kingdom of his dear Son<sup>a</sup>.*

---

C H A P. IX.

*Of a good Conscience.*

1 **H**E that has not a good Conscience, flatters himself in vain with being reconciled to God: 2 Without that he cannot enjoy  
C Peace

<sup>a</sup> Col. i. 12, 13.

Bk. I. *Of the Practice of good Works.* Ch. X.

Peace of Soul. 3 We never ought therefore to act contrary to its Sense and Information. 4 When we do so, we break the Treaty of Peace between God and us. 5 This Treaty would be perpetual, if we always fulfilled the Conditions of it. 6 Let us live then in Innocence and Purity, and we shall lead a pleasant and peaceable Life.

---

## C H A P. X.

*Of the Practice of good Works.*

1 **T**O have the Soul pure and peaceful, it is not sufficient to do no Ill; we must moreover do Good. 2 God has distinguished us from other Creatures for no other Reason, but that we might first know him, and then serve him by our good Actions. 3 He has not redeemed us in Order to our being *unprofitable Servants*. 4 We ought therefore to weigh all our Actions in the Balance of *the Sanctuary*, to know if they are agreeable to the Lord.

5 *Faith is nourished and strengthened by good Works, and is extinguished by a barren and unfruitful Inaction.* 6 JESUS CHRIST has left us an excellent Pattern of good Works, which we ought to copy with Pleasure, if we desire to partake of the Glory he has acquired. 7 They who



who imitate this Pattern of Perfection find inexpressible Joy in it; for *There is no Satisfaction equal to that of having done Good.*

8 Though Religion were a melancholy and disagreeable Thing, we ought however to adhere to it, on Account of the great Advantages it brings in; 9 but nothing is falser than their Imagination, who make a frightful Picture of her. 10 Let us then be *rich in good Works<sup>b</sup>*, and we shall have that which alone can rejoice and content us.

## CHAP. XI.

*Of the Necessity of exercising frequent Acts of Reflection, Repentance, and Recollection.*

1 **I**T is necessary to reflect frequently upon oneself, because there is no-body quite free from Sin. 2 Those who *stand ought to take heed lest they fall<sup>c</sup>*; and if they happen to fall, to rise again by a speedy Repentance. 3 All Sorts of Sins are dangerous when neglected. 4 It is therefore very right for a Person frequently to review his Conscience, in Order to cleanse it from the Spots of Sin. 5 We have so much the more Reason to do this, as God dwells not in impure Hearts. 6 When

C 2                      a Person

<sup>b</sup> 1 Tim. vi. 18.

<sup>c</sup> 1 Cor. x. 12.

a Person has offended God, he must neglect no Means of appeasing him.

7 In the Examination of ourselves, we ought to recollect all our Sins, and pray God to forgive them, as well as our *secret Faults*<sup>a</sup>.

8 These Reflections, and these Acts of Repentance, contribute greatly to Peace of Soul and Content of Mind. 9 When we have thus quieted our Conscience, let us rejoice in *the Peace of God*, because he calls us not to Sadness but to Joy.

<sup>a</sup> Ps. xix. 12.

END of the FIRST BOOK.

A N

---

---

AN  
ABRIDGMENT  
OF  
Mr. DU MOULIN'S  
TREATISE ON  
PEACE OF SOUL,  
AND  
CONTENT of MIND.

---

BOOK II.

*Of Man's Peace with himself by the Regulation  
of his Opinions.*

---

CHAP. I.

OR

INTRODUCTION to the Second and Third  
Part of this TREATISE.

1 P EACE with himself is a necessary  
Consequence of a Man's Peace with  
God. 2 Prudence, directed by Piety,  
contributes very much to our acquiring of it.  
3 This composes us in all Conditions whatever.

4 But



4 But there is in us an Impediment to Content of Mind, which it is necessary to be well acquainted with. 5 We form to ourselves false Notions of Good and Evil, whence the Croud of Passions that spread Disorder and Tumult over the Soul. 6 *He that endeavours therefore to regulate his Opinions, will have no Difficulty in governing his Passions.*

## C H A P. II.

*Of the Necessity of forming just Notions concerning Good and Evil.*

1 **E**XTERNAL things are only the Occasion of the Good and Evil we feel: They are made such by Opinion and Passion. 2 *There is therefore as much Wisdom in being ingenious at finding our own Satisfaction, as there is Folly in being so only at finding our own Torment.* 3 Every thing has a good and bad Side, and is good or bad according as Men consider and take it. 4 *It depends on a Man's self to be pleased or displeased with the greatest Part of the Things of this World.* 5 A Man of a prudent Mind knows how to take Things as they are, and to turn all on the right Side. 6 He never augments his Ills by the Imagination; on the contrary, he  
endea-

endeavours to lessen them, but he never extenuates the Faults he commits.

7 In Order to set on every Thing its proper Value, and to live contented, he says with *Epicetus*, the Pagan Philosopher: "There are some things which depend on us, there are others which do not depend on us at all. The Things which depend on us are free in their Nature," (that is, secured from all Changes, and out of the Reach of Attacks from every Thing external;) "but the others are subject to an infinite Number of Obstacles and Accidents. To take then for free what is naturally dependent, and for our own what no ways depends on us, is deceiving ourselves. But not regarding as our own what is not in our own Power, is judging aright of Things." 8 He applies this wise Maxim to the Goods and Evils of the Body, or of Fortune, "as also to those of the Mind.

---

### C H A P. III.

#### *Of Riches.*

**I**T is excessive Imprudence to prefer, as is generally done, the Goods of the Body and of Fortune to those of the Soul, which

which are infinitely more valuable. 2 I mean not hereby that RICHES in themselves are an Evil: It is only the Abuse of them that makes them such. 3 On the contrary, they are a Benefit, when Men employ them to acquire other Benefits more considerable than themselves. 4 But their Insufficiency to gratify our Desires, and the Impediments they throw in the Way of our Salvation, are a Proof of their Imperfection. 5 There are very few who know how to make a proper Use of them.

6 *Great Goods are still greater Evils, if WISDOM does not accompany them.* 7 It is dear heaping and preserving them; and nothing can fix their Inconstancy. 8 They cloud the Soul, and spread over it a sweet but fatal Poison, if we are not continually upon our Guard. 9 A wise Man therefore will not esteem them more than they deserve, and will remember that TO BE RICH IN GOOD WORKS IS THE TRUE AND SOLID RICHES. 10 *All that Men have above a Competency, is more likely to disturb than satisfy them.*



## C H A P. IV.

Of HONOUR, NOBILITY, and GREATNESS.

1 **M**EN have given Riches the first Place, and the second to HONOUR, that is to say, to that outward Splendour which dazzles the Eyes of the Vulgar. 2 *The Honour that accompanies Riches, is only Smoke; but the Honour which follows Virtue, is solid and real.* 3 As soon as Riches fail, farwel the Honour and Nobility of this World.

4 Noble Tenures and great Titles began from Invasion and Injustice, and are at this Day purchased with Money. 5 *Noble and generous Sentiments then, and a natural Nobility founded on Merit and Virtue, are infinitely preferable to a Nobility which is only borrowed.*

6 A distinguished Birth, and eminent Post, give a good Mind Opportunity for good Actions, and add to their Lustre; 7 But they do a great deal of Mischief, when they meet with Minds ill-disposed, and bad Hearts. 8 Nay, often they corrupt good Men; or if not, divert them from Piety, and prevent their leading a quiet Life. 9 We ought not therefore to be too eager after Worldly Great-

D

ness.

ness. 10 *If we are but wise and religious, we find Liberty and Nobility in all Conditions.*

---

## C H A P. V.

### *Of GLORY, REPUTATION, and PRAISE.*

1 **T**HE Glory and Reputation procured Men by Merit and Virtue, have a great Effect on their Mind. 2 The Satisfaction derived from that Honour, is however very slender. Compliments are a thin Diet, which nourishes not those who feed on them.

3 *We ought to make the Approbation of Men an additional Consideration; but the Testimony of God and our own Conscience must always be the principal.* 4 The wise Man ought to use Reputation as an Encouragement to do well, but he ought not to make himself a Slave to it. 5 *Men cannot send FAME before them at pleasure, but it is always in their Power to be approved of God and their own Conscience.* 6 *Fame sounds her Trumpet rather in behalf of light and evil Actions, than on just and solid Occasions.*

7 *The immortal Reputation which Heroes propose to acquire during their Life, is Vanity,*  
and

*and sometimes even Folly: Let Men talk of them; let them admire them, and let them heap Encomiums on them for several Ages, nothing of this reaches them in the Grave.*

8 *How can Praises do any Good to the Dead, since they do much more Harm than Good to the Living?* For One of the latter that they animate to good Actions, they fill a thousand with Pride.

9 *The Glory and the Praise with which Men load true Heroes, ought to be paid to God, as a Thing which comes from him, and belongs to him.* 10 They are not his who receives them, but his who gives them; so properly speaking, we ought not to seek after any other Glory but what comes from God.

---

## C H A P. VI.

*Of the Goods of the Body*, viz. BEAUTY, STRENGTH, and HEALTH.

1 **B**EAUTY is the first bodily Good, but by no Means the most excellent.

2 It gives a Prejudice in Favour of Persons who are possessors of it, and is a Sign of Good-Nature, but discovers not the Mind.

3 *Beautiful persons are proud only because flattered for*

D 2

*their*



*their Beauty.* 4 In a Man, Beauty is not so valuable as a good Air and Mien. 5 Beauty *inspires Love, but this Love goes off with it, if it is not supported by good Qualities.* 6 Persons are entitled to no Praise for their Beauty, since it is by no Means of their own procuring.

7 *Great Beauty is rather formidable, than desiræable, on Account of the Dangers it exposes Persons to.* 8 Its Nature is so trifling, and its Duration so short, that it cannot give a solid Satisfaction: Tis a Spring-Flower soon faded.

9 *Great STRENGTH of Body is generally attended with Weakness of Mind.* 10 It serves very often only to make Men stupid and brutish.

11 HEALTH is preferable to all other bodily Goods, and Life itself. 12 It is the Part only of People who are *without God in the World, and having no Hope*<sup>a</sup>, to chuse, like *Mæcenas*, to be in the most miserable Condition, rather than to be delivered from it by Death. 13 The good or ill Disposition of the Body has a very great Influence on that of the Mind, so we ought to take great Care of our Health.

14 *Those who adorn their Body, or enrich their Mind, at the Expence of their Health,*  
lose

<sup>a</sup> Eph. ii. 12.

*lose much more than they gain.* 15 Our Body is an House of Clay, which is soon demolished if we do not make the necessary Repairs in it. 16 *Life is only borrowed: We are absolutely obliged to restore it at the Expiration of the Term appointed by the Lender.*

---

C H A P. VII.

*Of the Delights of the Senses.*

1 **T**HOSE who absolutely condemn the Delights of Sense fall into Self-Contradictions. 2 They affront the Deity, who in his Works has consulted Man's Pleasure as much as his Advantage.

3 *The more simple and natural the Pleasures of Sense are, the more agreeable they are.* 4 But they can give no solid and lasting Satisfaction, any more than the Goods of the Body. 5 They must be used seldom, else they disgust and fatigue you; whereas the Pleasure of knowing and loving God never disgusts, and on the contrary proves always more lively. 6 *We ought to desire the Pleasures of the Body only as Helps in doing our Duty; but those of the Mind are desireable for their own sakes.* 7 The former become criminal if the  
End

End proposed by them be not to make a Man useful to others and himself. 8 They regale you if you apply them to their lawful Ends; and they tyrannise over you if you enslave yourself to them.

9 *The Sweets of Pleasure turn to Bitterness, when abused.* 10 It is necessary then to abstain entirely from unlawful Pleasures, and to enjoy such as are innocent with Moderation. 11 *The less carnal and gross the Pleasures of Sense are, the more noble are they.* 12 To seek after them too much, and not to seek after them at all, are two Extremes almost equally vicious. 13 *The wise Man makes an Advantage of every Thing that can innocently delight and gratify him, but he makes himself a Slave to nothing.*

---

## C H A P. VIII.

*Containing Precautions for making a sound Judgment of the Evils of Fortune, and those of the Body.*

1 **I**T is no very great Evil to be deprived of the Goods of Fortune, and those of the Body, since they cannot give us entire Satisfaction. 2 The greatest Part of the Things  
without



without us are neither good nor evil in themselves, but only as they are considered and used. 3 In what is within us, there is nothing properly evil in itself, but *Vice* and *Pain*. 4 A Man must be as simple as the *Stoics* not to acknowledge Pain to be an Evil; but by the wise Man it is turned into an Advantage.

5 *Reason and Religion occasion us to find Pleasure and Satisfaction in several Things where others find nothing but Discontent and Vexation.*

6 To convince ourselves of this, it is necessary not to suffer ourselves to be prepossessed by the Imagination, by the Opinion of others, or by our own Passions. 7 *Generally speaking, Men are unhappy only because they think themselves so: If they cured their Imagination, they would feel no more Evil.* 8 Wise Persons follow Nature, Reason, and Religion, and have Recourse to their own Experience; but Fools consult Opinion and Custom. 9 These encrease their Evils, or form to themselves imaginary ones, when they have none real; but the others lessen theirs, by the Manner in which they consider them, and make themselves none when they do not feel any.

10 *We must be as little sensible as possible of the Evils of the Body, or of Fortune; but we ought to have a lively Sense of those of the Soul.*

11 He

11 He that knows how to judge aright of the Evil, has already in Part found the Cure.

## C H A P. IX.

### Of Poverty.

1 **P**OVERTY is greater or less according to every one's Rank, Profession, and Way of Life. 2 *We are poor, when not content with the Wealth we have, and desirous of more.* 3 There is no Poverty worse than that of not being content without Superfluities.

4 *It is easy to declaim on the Advantages of Poverty, when one wants nothing; but it is very difficult to be borne when one is in Want of every Thing.* 5 To the Generality of Men Poverty is the lowest of Evils. 6 That however is only the innocent Occasion: It is the ill Disposition of their own Mind and Heart which they ought to blame.

7 A Person disengaged from the World, and Life, would not look upon the Necessity of dying with Hunger as so great an Evil.

8 This is the easiest Kind of Death, next to a sudden one; but a Christian has no Right to kill himself this Way, as several Pagans have done. 9 If God thought proper to re-

move

move us out of the World by this Kind of Death, we must submit with the same Resignation to it, as to every other, and remember that *Piety is preferable to Life.*

10 The Fear of wanting Necessaries proceeds from Want of Faith and Trust in God's Promises. 11 Health, Labour, and Industry are far preferable to Riches, and contribute more to the Happiness of Life. 12 *Riches are sometimes as inconvenient as Poverty.* 13 If this lowers the Spirits, and oppresses the Understanding; those make it indolent, soften the Heart, and fill it with Pride.

14 A decent Subsistence is necessary in Regard to the Speculative Sciences, (for we are but little disposed to study when we want Bread) but *Poverty is the Mother of Arts and Invention.* 15 When it concurs with a prudent Mind and an Heart well disposed, it is as great an Help to Salvation, as Riches are an Hindrance to it. 16 Nay, this Salvation is promised only to the *Poor in Spirit*<sup>b</sup>: Now Men are better disposed for that Poverty, or Humility, of Spirit, when they have few Possessions, than when they are rich.

17 *Having little, and being contented with it, is great Riches.* 18 The Mean is a State more valuable both than Poverty and Riches; but

E

the

<sup>b</sup> Mat. v. 3.



the wise Man maintains his Virtue and Composure in all Conditions.

---

## C H A P. X.

*Of a low Condition, and a Deprivation of Honours.*

1 **E**VERY one is discontented with his Condition; and there are few People, how highly soever exalted, that are satisfied with their Situation. 2 The lowest Condition is burdensome; and he who can raise himself out of it with Innocence is in the Right to do so; but on the other hand, it is exposed to fewer Dangers than the highest. 3 *The more one is exalted, the more one has to fear:* Besides, Posts of Honour are often great Burthens and great Impediments. 4 The wise Man therefore will not be ambitious of making a Shew in the World: He will say to himself, that more Liberty and Tranquillity is tasted in an obscure Life, than in the midst of Greatness.

5 *Whatever Condition Men are in, they are noble when they are virtuous.* 6 Nay, there is no Nobility comparable to that of the Children of God. 7 If with this a Person has worldly Nobility, he must by no Means glory in it,

in it, but keep his Rank with Modesty: If he has not, he ought to be contented with natural Nobility, and esteem it more than any other.

---

## C H A P. XI.

*Of Disgrace.*

1 **T**HERE is properly no real Disgrace, but that which attends Vice: Every other is merely imaginary; but Men are not reasonable enough to judge of it always in this Manner. 2 The Censure and Calumnies wherewith a good Man is loaded are no more than Words, as Reputation and Praises are only Wind. 3 It is Wisdom therefore to despise this imaginary Evil, and to cure by a steady and composed Integrity, the real Evil which prejudiced Minds might do us. 4 He who is justly blamed, ought to silence the Blame, by his Amendment, and Change of Conduct.

## C H A P. XII.

*Of the Evils of the Body; namely, DEFORMITY,  
WEAKNESS, SICKNESS, and PAIN.*

1 **A**S the Evils of the Body are by no Means the greatest of all others, any more than the Goods of it, we ought to be much less affected with them, than with those of the Soul. 2 *Deformity* seizes sooner or later on the most beautiful; so, the Person who has not the Beauty of the Body, or who has lost it, ought not to be afflicted at it. 3 There are infinitely fewer Dangers in Deformity, than in Beauty. *Persons are handsome enough, provided they are good enough.*

4 A Man of a weak Habit is less liable to those violent Disorders, and that stupid Pride, which generally accompany Strength of Body. 5 Its *Weakness* and Diminutiveness are very often made Amends for by the Qualifications of the Soul; 6 Or if they are not, they teach Men at least to supply in the Mind, the Defects of the Body, that they may be strong at the Time they appear weak.

7 *The Diseases of the Body are the most effectual Remedies for the Cure of the Soul.* 8 Patience



tience is the universal Remedy. If the Evil is violent, it does not last long: If it is lasting, it is tolerable. 9 The Religion of the Believer leads him to this Remedy: It makes him *patient in Tribulation, and joyful in Hope*. 10 He finds Peace and Satisfaction even in Sickness and Pain, because he knows that they do Good to those who are good, and contribute to amend the wicked.

---

### C H A P. XIII.

#### Of Exile.

**T**HE World is the Country of all Men; so the Place to which we are exiled, or banished, is our own Region, if we know how to adapt ourselves to it. 2 *It is a childish Weakness to think ourselves lost, when we are obliged to dwell in a Place to which we have not been used.* 3 The Animals give in this respect, as well as in many others, a Lesson to Man, by the Ease with which they pass from one Region to another. 4 We may possibly be banished into a bad Country; but it is not at all the worse for not being our own. 5 Some are banished from their Country by the Injustice

\* Rom. xii. 12.

tice of a Prince, others banish themselves by their Avarice.

6 This Life, properly speaking, is nothing but a Pilgrimage: And the Earth we dwell on is only a Place of Exile. *Heaven is the true Country of the Believer*; and to that every Region is equal y near.

---

## CH A P. XIV.

### *Of Imprisonment.*

1 **L**IFE, without Liberty, is a Kind of Death; so a PRISON is as it were the Tomb of the Living. 2 *Prisons are necessary for restraining those whom Reason and Regard for the Laws cannot keep within Bounds.* 3 He that can shake off the Yoke of his Passions, is free, let him be in the most gloomy Dungeon. 4 *Our Body is a real Prison, which holds our Soul in Captivity.* 5 There is nothing but Slavery in all the Affairs of this World.

6 Men may imprison the Body, but cannot imprison the Soul, nor exclude Peace and Comfort from the Believer.

## C H A P. XV.

*Of RELATIONS and FRIENDS in general; and particularly, of HUSBANDS, WIVES and CHILDREN. Of their Value and their Loss.*

1 **R**ELATIONS and *Friends* may be ranked among Things good or evil, according to the Character they appear to deserve. 2 *The Relation our Kindred or Friends bear to us ought not to prevent us from passing a true Judgment on their Qualifications and on their Defects, and esteeming them accordingly.* 3 That of *Father and Mother* requires us to cover their Imperfections with a respectful Veil, because we ought to be always full of Love and Respect for them, whatever Defects they have. 4 *There is a great Satisfaction in discharging our Duty to those from whom we derive Life.* 5 We must also take a Pleasure in doing it to others according to the Relation we bear towards them: *He that gives no Occasions of Satisfaction, receives none.*

6 When we would chuse an Husband, a Wife, or a Friend, *we must be acquainted before we love.*

7 Nothing is more common than to draw People in under the Cover of Relation or Friendship; so we must never trust but on  
good



good Evidence. 8 *Relations thoroughly virtuous are less united by Blood, than by a sincere and inviolable Affection.* 9 Though a Wife and Children be sometimes a great Misfortune, yet a good Match between two Persons of Merit makes the married State of all Conditions the happiest.

10 *Friendship makes those equal, who are not so:* Its Value is in Proportion to that of the Persons whom we love, or by whom we are beloved; the more Merit they have, the more valuable is their Friendship. 11 *The most intimate and the most powerful Friends are feeble Reeds on which we must not lean too hard.* 12 Putting our whole Trust in Man is raising him to a Deity, and provoking God to Jealousy: 13 Putting it in ourselves is Folly. The wise Man looks for firm Support and perfect Happiness no where but in God. 14 *Too great Protection and Support in this World, ordinarily speaking, does much more Harm than Good, because we abuse it.*

15 We must make ourselves Friends rather to do, than receive, good Offices; and look after their Virtue, rather than their Assistance. 16 If Death comes to take them from us, let us remember that they were born mortal. 17 It is allowable to regret and lament our Friends, but not to afflict ourselves to Excess, for the Loss of them: This Loss is their Gain, if they have lived well.

18 *Our Enemies often do us more Good, in Spite of themselves, than our Friends.* 19 To judge aright, and without Prejudice, of an Enemy, requires great Wisdom: *There are few great Friends, they say, but not one inconsiderable Enemy.* 20 A good Man neglects no Means of pacifying his Enemies: If he cannot compass it, he has in the Protection of God, and the Testimony of a good Conscience, an Intrenchment which all the Enemies in the World can never force.

## C H A P. XVI.

## Of Death.

**T**HE Pagan Philosophers have only reasoned in the Dark on the Condition of Man after Death; but JESUS CHRIST *bath brought Life and Immortality to Light through the Gospel.* 2 Death separates the Soul from the Body, but by no Means destroys it.

3 *It is as natural to die, as to live: We must therefore expect Death with Composure, without wishing and without fearing it.* 4 To fight with the Thoughts of Death, instead of familiar-

F

ishing

\* 1. Tim. 2. 10.

ifing ourselves to it, is the Way not to be able to look it in the Face without Terrour. 5 Some fear Death for itself, others because of its Consequences. 6 It is a great Folly to imagine one loses all by dying. One cannot lose what is not one's own.

7 *Death is the Comfort of the unbappy; it puts an End to all the Evils of this Life.* 8 It is not at all formidable on Account of the Pain it occasions, because a sick Person finds himself relieved in Proportion as he draws near his End. 9 The Believer regards it not only as his Departure out of this World, but likewise as a Passage to a better Life. 10 If the Dread of what comes after Death is to the wicked an Hell anticipated, it is to good Men a Motive to seek for the Grace of God, and to apply themselves to good Works. 11 While the Thought of Death is a Terrour and Burden to *them*, he makes it the Matter of his Joy, and Subject of his Meditations. 12 Ready to leave this World when God pleases, he has a quicker Taste of its Sweets and Pleasures, and finds himself much more happy in it.

13 *The Subjection of the Soul to the Body ought alone to be sufficient to make us despise Death, which separates them.* 14 Above Half of our Life is a Kind of Sleep, not to say Death; but after this Separation of the Soul, we are awakened



kened out of our Spiritual Lethargy. 15 *He then who considers Death only as an Evil, discovers that he borders more on the Beast than on the Man.*

## CHAP. XVII.

*Of the Faculties of the Soul, or, of the Things which are within us, and which belong to us.*

1 **T**HE Goods which are within us belong to us infinitely more properly than those which are without us. 2 These alone produce solid Satisfaction; but all do not absolutely depend upon us.

3 We cannot positively determine what Notices our Soul preserves after Death. 4 It is probable that she forgets those which regard the *Mechanical Arts*, as well as an infinite Number of Things which are not absolutely necessary to Salvation. 5 She retains the Knowledge she had of God and of divine Things; and she possesses that important Science in a Manner much more perfect. 6 *The Science of Salvation then ought to make our principal Study, since that is never lost, and since it makes us eternally happy.* 7 Hither we must refer all others, which ought to make only an Appendix to this. 8 *It is not being very wise to*

Bk. II. *Faculties of the Soul, &c.* Ch. XVII.

*neglect the Study of Religion and Piety, in Order to apply chiefly to human Sciences.*

9 Our Soul being formed in the Image of God<sup>d</sup>, she is spiritual and immortal. 2 She partakes of God's Eternity, and is capable of an intimate Union with God. 11 Her Redemption by the Death of the only Son of God, plainly discovers the Esteem he has and we ought to have for her. 12 She is free and happy only in Proportion as she is Mistress of herself, and united to God. 13 *It is more easy and more useful for a Man to learn how to govern his Soul well, than to be perfectly acquainted with its Nature.* 14 The wise Man ought not to want to go farther than he is able.

15 The Faculty of the Soul called IMAGINATION, is useful or detrimental, according as it is applied to Good or Evil. 16 The MEMORY is either a rich Store-house, or a filthy Sink, according to what we put in it. 17 We should fill it therefore only with good Things, because we can draw out of it no other than we put into it. 18 The wise Man is not he who has a large *Imagination*, or *Memory*, but he who judges well of Things. 19 JUDGMENT does not always accompany these two Faculties: They all three arise from Nature, but

but are perfected by Study. 20 The Determination of the *Judgment* produces generally that of the *Will*. 21 We ought therefore to endeavour to judge aright of all Things, and to pray God to give us his Light. 22 The applying of our *Understanding* to know God, and our *Will* to love him, is what gives the Soul a perfect Composure, and a true Satisfaction. 23 When we desire only what God wills, we are always contented. 24 Our Will ought to be determined by Reason, and in no wise by the *Passions*.

## C H A P. XVIII.

*Of the Talents of the Mind, acquired by Study, by Exercise, and by Experience.*

WE know better what we have acquired, than what we have naturally. 2 All the Acquisitions of the Mind may be reduced to KNOWLEDGE and PRUDENCE. 3 The latter ought to be the Scope of the former, since *true Prudence is the knowing how to live and die well*. 4 *The most amusing Sciences are not always the most useful*. 5 We ought in point of Study and the Languages, to re-



to regard Usefulness, rather than the Reputation of a Scholar. 6 *The Philosophy and the Divinity of the Schools are Sciences to be forgotten, and not to be retained.* 7 The Sciences which teach us how the World is made, what is done in the World, and what ought to be done there, are suitable to Man as Man. 8 And of these a wise and sensible Man must by no Means be entirely ignorant. 9 We ought to apply ourselves to Studies that form the Judgment, rather than those which employ the Imagination.

10 *Prudence* directs and comprises all Virtues. *He that is prudent, is wise.* 11 If it does not always go on the Side of Knowledge, this proceeds from a Man's never applying himself to the Sciences which are necessary, or from their being taught amiss. 12 *Study and Experience* are the true Road to Prudence and Wisdom. 13 *But what we know is nothing in Comparison of what we are ignorant of.* 14 So we must neither be puffed up with our Knowledge, nor expect a perfect Satisfaction from it. 15 Besides, Prudence is infinitely various according to Cases and Circumstances. *The sagest Prudence is often overturned by Folly and Rashness.* 17 It is not acquainted with the secret Springs of Providence, which renders it abortive, as best serves its own Purpose.

poses. 18 It cannot penetrate into Futurity, where the ablest discern but little more, than the most ignorant. 19 We ought therefore to make our Prudence depend on Providence, and to distrust our own Wisdom, in Order to have Recourse to God. 20 *Human Prudence* is destroyed by Death, and very often destroys those who rely on it; but *Christian Prudence* is immortal, and makes the Embracers of it happy.

---

C H A P. XIX.

*Of the Qualifications of the Heart, or, Virtues acquired, which the Philosophers refer to the WILL.*

I N the Improvement of our Understanding we ought to have in View the Regulation and Amendment of our Heart. 2 *The Qualifications of the Understanding, without those of the Heart, are more hurtful, than useful.* 3 Virtue is in itself the greatest of all Possessions; which is the Reason that every one respects it, and is willing to have, if not the Reality, at least the Appearance of it. 4 *All the Goods of the Body and of Fortune may desert us; but Virtue never deserts us.*

5 Jus-

5 Justice, Fortitude, and Temperance are the three principal Virtues which the Philosophers refer to the *Will*. 6 The Practice of these Virtues constitutes our Duty and our Happiness. 7 *We cannot be perfectly just in this World; but we ought to draw as near Perfection as is in our Power.* 8 Every human Government is weak and imperfect; so we ought by our Submission to supply the Weaknesses and Imperfections of that under which we live.

9 *Fortitude and Courage consist not so much in assaulting and killing others, as in conquering oneself.* 10 The Man that knows not how to secure himself against the Excesses of Intemperance, sinks himself below a Beast. 11 In the Life to come there will be no longer either *Fortitude*, or *Temperance*, because we shall have no more Evils to strive against, nor Lusts to restrain; but *Justice* will always subsist. 12 The Justice which is not extinguished with Life, but on the contrary is perfected after Death, is the good Disposition of the Will.

13 In forming to ourselves a favourable Idea of Virtue which makes Men good, perfect, and happy, we must always remember the miserable Condition the Soul is in as long as she is united to the Body. 14 It is only in Heaven that the Virtue of the Believer will be a sublime Perfection, which will make him

Par-



*Partaker of the Divine Nature* \*. 15 The magnificent Encomiums which the Pagan Philosophers bestow on the wise Man who lives according to Nature, are only Notions of imaginary Perfection, because the Generality of them extended not the Duration of their Virtue beyond the Bounds of their Life. 16 The Virtues of the wise Man who is not possess of Humility and Faith, serve only to blow him up and destroy him. Let us then seek for Virtue in God, who is its Source, and pray him to produce it in our Heart.

---

## CHAP. XX.

*Of the Depravity of Mankind, or of the outward Appearance of the World, and the internal and hidden Springs which the Wisdom of Providence sets a going therein.*

1 **T**HE World is a Theatre of Wickedness, Vanity, and Misery: 2 Men have a general Inclination to Injustice, and seem to be born only to injure one another. 3 They seek only their particular Interest; and their Life is a Kind of Play wherein every one studies, not to do his Duty, but to act his Part. 4 To Wickedness they add Vanity,

G

Weak-

\* 2 Pet. i. 4.

Weakness, and Folly. 5 They divert themselves with supplanting and destroying each other. 6 One sees hardly any Thing in the World, but Oppressors, and oppressed.

7 But this is only the outward Appearance of Mankind; in all this Disorder there are secret Springs put in Motion by a wise Providence. 8 *There is no Kind of Evil out of which God knows not how to bring Good*, whether for the Happiness of States and Individuals, or for the Advancement of his own Glory and our Salvation. 9 We ought therefore on all Occasions to recur from the Perverseness, the Folly, and the Weakness of Men, to the Goodness, the Wisdom, and the Power of God.

10 It is a great Comfort to the Believer to know that the worst Events are Instruments in the Hand of God for the Exercise of his Justice towards some, his Goodness towards others, and his Wisdom towards all. 11 The Corruption, the Trouble, and the Disorder which reign in this World, in no wise hinder the good Man from preserving his Virtue, his Peace, and his Tranquillity. 12 *The Life we lead upon Earth, is as it were a Road which conducts us to God*: It is the Christian's Journey towards Eternity; so we should be in the Wrong to despise it.

---

---

AN  
ABRIDGMENT  
OF  
Mr. DU MOULIN'S  
TREATISE ON  
PEACE OF SOUL,  
AND  
CONTENT of MIND.

---

BOOK III.

*Of Peace with ourselves, by governing our Passions.*

---

CHAP. I.

*Wherein is shewn that, in Order to a Man's governing his Passions well, he must necessarily regulate his Opinions.*

1 **I**N Order to have Peace of Soul, we must labour to reduce our *Passions* under the Dominion of *Reason*; without which they spread Trouble and Disorder around. 2 Children, before they are capable of *Reason*, govern themselves only by the *Senses*. 3 They



judge of Things only by Appearances; and this false Judgment is the Seed of vicious Passions, if Care be not taken to rectify it early.

4 We ought then to set out with enlightening our Mind, and with getting rid of the Prejudices of Infancy.

5 *We turn towards wrong Objects, or we entertain too great a Passion for Objects which have in them some Degree of Goodness, because we do not know the just Value of Things.*

6 Every Person who loves his Ease and Tranquillity, ought to refrain from loving, or desiring, any Thing, of what Kind soever, before he has thoroughly considered its Nature. 7 We must love Things according to their just Value, and not regard as very solid what in its Nature is Brittleness itself. 8 We ought not to have any strong Passion either for or against the Things of this World.

9 *We must prevent Passion by good Instructions and by holy Resolutions, and by no Means suffer our Reason to be obscured by it.*

10 The Perfections of God are the first Things of which it concerns us to have just Ideas. 11 It is by no Means enough to know God; we must further be well acquainted with ourselves. 12 To the Knowledge of God and ourselves we ought to add that of Men,

Men, and of the Things for which they have a Passion.

13 *He who compares not exactly Good with Evil, and Things agreeable with disagreeable, cannot fail of being the Dupe of his Passions.* 14 When we are conscious of violent Desires and Motions, it is the Part of Wisdom to suspend the Execution of the Designs which they suggest to us, till we have examined them in cold Blood.

---

## C H A P. II.

*Entrance upon a Treatise of the Passions.*

1 **A**TTEMPTING to describe the Nature of all the *Passions* is undertaking a Task above one's Ability. 2 It is much more useful to learn how to govern one's Passions, than to learn how to dispose them in a certain Method, and how to explain in what Manner they are formed in the Soul.

3 The Passions are inseparable from our Nature; so we must apply ourselves to regulate and correct them, but by no Means to destroy them. 4 To pretend that we ought to have no Passions at all, and that they are incompatible with Virtue, is to maintain an Absurdity.

dity. 5 The Animals have their Passions, as well as Man, but they are entirely sensual.

6 There are three Sorts of Passions in Man, according to the three Faculties of his Soul, that is to say, according as they reside in the UNDERSTANDING, in the SENSES, or in the IMAGINATION. 7 *There is nothing but Trouble, Disorder, and Discontent in the Soul, when her Faculties are not regulated by the Prudence of an enlightned Reason.*

---

### C H A P. III.

#### *Of Love.*

1 **M**EN are good or bad, happy or unhappy, according to the Object of their Love. 2 There is in every Man a sovereign Love which rules all the other Passions, and makes him assume the Qualities of its Object. 3 Nothing contributes so much to Satisfaction of Mind, as *Love*, when it is well regulated.

4 The Love of *Sex* is a Passion natural and common to Men and Beasts; but we ought to endeavour to make a Virtue of it. 5 This Love becomes criminal, quite brutish, and very hurtful, when it is not conducted by a better



better Guide than Nature. 6 God has given Men this Passion as a Means to perpetuate their Species; but this Means becomes a Snare to them through their criminal Abuse of it.

7 *The Conjugal Love* that is joined to a real Esteem, founded on Merit and Virtue, encreases mutually, and renders Marriage a State holy, honourable, and full of Comfort. 8 As Excesses blunt all its Pleasure, and disturb the Serenity of the Soul, *Chastity is as necessary in Order to enjoy the lawful Pleasures of Marriage with Moderation, as absolutely to renounce all criminal Pleasures.* 9 The indissoluble Bonds of *Marriage* are agreeable to him who knows how to draw them more and more close by Religion, and to find his Pleasure in his Duty. 10 *Love is much more ardent in the Pursuit, than in the Possession; and oftentimes, The less Hope, the more Love we have.*

11 Love is a dangerous Rock, on which we must take great Care that we are not sadly shipwrecked where such Numbers have been and are so every Day.

12 Loving the Creatures with a Passion due to God only, is an Idolatry which he knows very well how to punish sooner or later.

13 The Love of the Creatures ought to be confined within the Bounds of Reason, Religion, and Moderation.

14 It

14 It cannot be compared with the Love of God; for first, God makes those perfect who aspire to love him perfectly; but the Creatures cannot make those perfect who are attached to them. 16 Further, *the Love of God is full of Joy and Pleasures, whereas carnal Love occasions for one Pleasure a thousand Mortifications.*

17 Numbers love without being beloved: But he that loves God is sure of partaking in his Love. 18 Carnal Love suffers by the Absence of its Object; but God is always nigh *those who call upon him*<sup>a</sup>. 19 Besides, oftentimes the Persons whom we love, and of whom we are beloved, cannot do us any Good: Whereas God is *the Fountain of Life*<sup>b</sup>, and *the Author of every good and perfect Gift*<sup>c</sup>. 20 Lastly, while the Love of God composes the Soul, carnal Love is on the contrary accompanied with Fear even when it is lawful, and with severe Remorse, when unlawful.

21 *Driving away the Object of one's Passion by another of the same Nature, is only changing the Slavery, and quitting the Service of one Idol to sacrifice to another.* 22 He that looks for his Liberty in the Love of the Creatures, and not in that of the Creator, where only it is found, often fails of what he looks for, or gains

<sup>a</sup> Pf. cxlv. 18.<sup>b</sup> Pf. xxxvi. 10.<sup>c</sup> Jam. i. 17.

gains nothing but his Ruin and Destruction.

23 The Passion of Love is directly opposite to that wise Maxim of possessing ourselves, of not looking for our Satisfaction in external Things, but looking for it in God. 24 It blinds our Understanding, and makes us despise the greatest Blessings in Order to gratify itself. 25 It is not at all surprising that young People abandon themselves to this Passion (of which they are naturally susceptible) considering the Care taken to excite it in their Heart.

26 There are several *Means* to guard ourselves from the Stains and Disorders of the Flesh: The *first* is, to avoid the Reading of impure Books, because they only debauch the Mind and corrupt the Heart. The *second* is, to avoid lewd Talking, lascivious Songs, and too free a Commerce between Persons of the two Sexes. The *third* is, to avoid Idleness, which is the Mother of all Vices, and particularly of Impurity. The *fourth*, to deny ourselves sometimes lawful Things, in Order to master our Passions. The *fifth*, to marry, when we have not the Gift of Continence. The *sixth*, to meditate often on the Vanity of the Advantages and Pleasures of this World, on the Frailty of Life, the Certainty of Death, and the Uncertainty of its Time. The *seventh*

H

and



and last, to fill our Heart full of the Love of God, and to exercise continual Acts of it.

27 Reciprocal Love, confined within just Bounds, is useful and agreeable; but when it exceeds these, it produces nothing but Vexation. 28 *A wise Man ought not obstinately to persist in courting her by whom he cannot make himself beloved.*

---

## C H A P. IV.

### *Of Desire in general.*

1 **W**E naturally desire what we love; 2 but *Desires* are *lawful* no further than as we confine them within the Bounds of Nature, Reason, and Religion. 3 By *Nature* is not understood corrupted Nature (which offends in the Excess) but pure Nature, which is contented with a little. 4 Reason, which was given us to enrich Nature, ought always to consult her, in Order to learn from her to be contented with what is necessary.

5 *The whole World is too little for him who knows not how to keep within Bounds.* 6 In this View, we have Reason to bless God that the Power of Men equals not their Ambition.

7 Their

7 Their insatiable Desires cause them, by a just Punishment, to find Scarcity in the midst of Plenty. 8 These Desires teach them that this World is a Thing too small for them, and that it is only in God that they will find the Accomplishment of them.

9 We cannot prevent ourselves from desiring Things necessary to Life; but the Imagination and the Passions make us over-rate the Wants of Nature. 10 We ought therefore to confine ourselves to the Wants we feel, and to regulate in this respect the Judgment of the Senses by that of right Reason. 11 It is lawful to extend one's Desires beyond bare Necessaries, provided they stop at what is *just, possible, and easy*. 12 But we shall never restrain them, if we do not in the first Place repress our Thoughts. 13 *When we know how to be contented with a little, we are always content.*

---

## C H A P. V.

*Of the Desire of Riches and Honours.*

1 **R**ICHES being by no Means absolutely necessary to Life, and turning the Heart away from *the one Thing needful*\*,

H 2

we

\* Luke x. 42.

we ought not to desire them too eagerly, since we *cannot serve God and Mammon*<sup>b</sup>. 2 When we subject the Desires of the Soul to Riches and Honours, we debase this Soul, and degrade it from the Excellence of its Nature. 3 The Splendor of Riches and Dignities dazzles the Eyes of the avaricious and ambitious so powerfully, that proportionably to what they have of them, they desire the more. 4 *We have immoderate Desires because we have Pride: An humble Person always believes he has more than he deserves.*

5 That therefore we may not desire too much, we must 1. abate our Pride. 2 Consider that a little suffices simple Nature. 3 That we taste no sincere Joy in the Enjoyment of Possessions and Honours, but when *we use them as not abusing them*<sup>c</sup>. 4 That oftentimes the more warmly we pursue them, the farther we are from obtaining them. 5 Compare the good Side of Riches with the bad, and add to their Uncertainty that of ourselves. Finally, remember that Peace, Satisfaction, and Liberty are found only in God and ourselves, and not in the Goods that surround us.

6 There is no Harm in desiring worldly Goods and Honours here below, provided this Desire be regulated and moderated.

CHAP:

<sup>b</sup> Mat. vi. 24.

<sup>c</sup> 1 Cor. vii. 31.



## C H A P. VI.

*Of the Desire of Pleasures.*

1 **I**N Order to regulate the Desire of *Pleasures*, it is necessary throughly to comprehend their Nature. 2 *Criminal Pleasures* ought never to be the Object of our Desires, because they have always fatal Consequences. 3 *Lawful Pleasures* become unlawful when we desire them to Excess, or enjoy them not as we ought. 4 *There are no Pleasures more worthy of Man, than those in which the Beasts have no Share.* 5 The Pleasures most noble and agreeable degenerate into Loss and Mortification, when we push them too far. 6 *Pleasure inflames Desire, and Desire stifles Pleasure.*

7 It is easy to conceive a Condition that should be the happiest which Man could desire upon Earth. 8 But *Wisdom consists not in contriving imaginary States of Happiness, but in taking Things as we find them, and in making a good Use of them.* 9 All things here below being very casual and little satisfactory, a Man ought not to fix his Desires, except upon the only Object which affords an Happiness solid and lasting.

C H A P.

## C H A P. VII.

## Of Sadness.

1 **O**F all the Passions SADNESS appears to be the most natural to Man, and yet it is an Enemy to Nature, because it lowers the Body and Mind. 2 It may be caused by Repentance, Zeal for God's Glory, Pains and Afflictions, Decency, and an excessive Sensibility. 3 The Sadness whose Motive is Repentance and Zeal, is necessary and salutary. 4 A Man that suffers cannot help feeling his Evils; but Religion abates his Sense of them, by that of the Love of God. 5 *We ought not to affect being sad when we are not so, nor not being so when others are.*

6 We often make ourselves sad for imaginary Evils, and we get nothing by afflicting ourselves too much for real Evils. 7 *Immoderate Joy that succeeds immediately to a deep Sadness, makes a shocking Contrast.* 8 We find it difficult to moderate our Sadness, because we love ourselves too well. 9 We should never be very sad for the Things of this World, if we were thoroughly acquainted with their true Value, and if we did not look for our Happiness without ourselves, and without God.

10 *Sadness*

10 *Sadness consumes him who gives himself up to it; so we must by no Means suffer it to take Root in our Heart.* 11 Life being full of Occasions of Sadness, we ought to endeavour never to suffer ourselves to be cast down by any afflicting Occasion. 12 To love God, to trust in his Promises, and delight in the Enjoyment of his Blessings, is the best Way never to be sad. 13 *A Sadness too long continued is Ingratitude towards God.*

14 It is right to be afflicted for the Sins we commit, and for those committed by others. 15 DANIEL and NEHEMIAH have set us a good Example in this respect. 16 Sorrow for our own Sins is absolutely necessary in Order to obtain the Pardon of them: And that for the Sins of others is so in Order to shew God our Love and Zeal, and to excite us to rebuke Sinners; but this Sadness has its Bounds, and ought in the End to be turned into Joy.

17 *Oftentimes we think ourselves sad, when we are only melancholy.* 18 When Melancholy has once seized on the Mind, it is very hard to be cured; so we must prevent it betimes by a chearful Piety. 19 *Every Time we find ourselves dejected by Sadness, let us lift ourselves up by Prayer, and by Trust in God.*

CHAP.



## C H A P. VIII.

## Of Joy.

1 **T**H E Cause of Joy is the Expectation or Enjoyment of some Good. 2 In itself it is preferable to *Sadness*; 3 But considered in the ill Effects it produces by Accident, it is more hurtful. 4 It flatters Nature, and thereby corrupts it.

5 *Men have very often Guilt for a Companion to their Joys, because they do not rejoice as they ought, nor for what they ought to rejoice.* 6 They make their Joy depend on what no ways depends upon them, instead of looking for it in that which alone can give a real Joy. 7 They ground it upon wrong Objects; or if they do it on Objects good in themselves, they search after them by wrong Methods. 8 Thereby *worldly Joy* is turned soon or late into *Sadness*.

9 *A solid Joy is incompatible with Sin*; but nothing is comparable to that which we taste in the Love of God and in his Communion. 10 *All Things can and ought to afford Matter of Joy to a wise Man.* 11 He finds the Secret of being chearful in all Sorts of States and Conditions. 12 The Goodness of God to-wards

wards Men being infinite, *there is nothing better than to rejoice and do Good during Life*.\*

## CHAP. IX.

### Of Pride.

**P**RIDE is the Source of a great many Sins, and a great Hindrance to Tranquility of Mind. 2 It consists in too good an Opinion of oneself. 3 It robs God of the Glory due to him, and is incompatible with Faith. 4 It is fatal to him, whoever he be, that is full of it, because *God resisteth the proud, but giveth Grace to the humble*<sup>b</sup>. 5 A MAN'S PRIDE SHALL BRING HIM LOW<sup>c</sup>.

6 *Generosity* and *Humility* serve for a Preservative against Pride. 7 They assist each other, and the former is not sufficient without the latter. 8 *Humility* is necessary, in Order to hinder *Generosity* from degenerating into *Pride*. 9 Without that we cannot have true *Generosity*. 10 The Union of these two Virtues cannot but banish *Pride* from the Heart, and maintain Peace and Satisfaction therein. 11 They make us walk before God with Fear and Joy,

I

Joy,

\* Eccles. iii. 12.

<sup>b</sup> Jam. iv. 6.<sup>c</sup> Prov. xxix. 23.

Joy, and before Men with Charity and with Modesty.

12 *If Pride debases us, Humility on the contrary exalts us infinitely.* 13 Every wise Person then should endeavour to abate his Pride, and to be filled with Humility. 14 We need only think seriously of what we are, and we shall have no Grounds to be proud.

---

## C H A P. X.

### *Of Obstinacy.*

1 **O**BSTINACY is a Compound of Pride and Ignorance, that puts all the Faculties of the Soul in Disorder. 2 It leads insensibly to a savage and brutal Humour. 3 An obstinate and headstrong Person is incorrigible, and spoils the Good he does, by his Manner of doing it. 4 He would have his Will serve for Reason and Law; and thereby makes a direct Attack on the Deity, who is the Law supreme.

5 Obstinacy is an absurd Vice, and very prejudicial to those who are tainted with it, and oftentimes even to Society. 6 It is a false Imitation of Constancy and Firmness.

7 *The*



7 *The wise Man is steady in the Right, but always fits his Inclination to his Duty; whereas the obstinate Man is fixed in the Wrong, and never willing to change, except it be from bad to worse.* 8 *Obstinacy is a Token of little Genius, and a weak, narrow Mind.* 9 *Great Minds know how to bend and fit themselves to different Incidents, according to the Difference of Times, Places, and Persons.*

10 *In Order to subdue Obstinacy, we ought to nip it in the Bud, otherwise we shall find it a hard Matter to succeed.* 11 *We shall never carry our Point here, if we do not labour to expel from our Bosoms Ignorance and Pride, which are its chief Causes.* 12 *We must use our Will always to consult Reason, and to follow it inviolably.* 13 *It is unworthy of a reasonable Creature, to be conducted by Passion, Fancy, and Custom.*

14 *As much as we are bound to renounce Obstinacy, we are equally bound to take Care that we never betray Truth and Justice, when it is necessary to defend them.* 15 *It is better to pass for obstinate, than to be actually perfidious.*

## C H A P. XI.

## Of Anger.

**I** T H O U G H ANGER be attributed to God, and the Scripture does not condemn it absolutely, it follows not that it is not in general a Consequence of Pride. 2 The *Anger of God* is nothing but the Punishment he inflicts on those who offend him. 3 There is a *lawful Anger*, which proceeds from the Glory of God; and there is a *criminal Anger*, whose Cause is Pride. 4 *Be ye angry and sin not*<sup>d</sup>, says the Apostle in the first Respect.

5 The proudest Persons are the most passionate; and the least Slight is sufficient to make them angry. 6 He that is truly sensible of his own Littleness and Nothingness, will not find that it is so great a Crime to offend him, and will not be greatly moved at it. 7 The Irregularity of the Passions is much more perceivable in Anger, than in any other. 8 The Causes that may kindle this Passion are almost infinite. 9 *There is nothing which to a fretful and cholerick Mind may not become a Ground of ill Humour and Provocation.*

10 The Consideration of the Effects of Anger is enough to strike even those who suffer them.

<sup>d</sup> Eph. iv. 26.

themselves to be drawn away by it, with Horror. 11 The Massacre which the Emperor THEODOSIUS contrived through a Motion of Anger affords us an excellent Lesson towards being upon our Guard against the violent Fits of this Passion. 12 Anger sometimes makes a Man besides himself, and turns him into a Kind of wild Beast. 13 In the Heat of its Motions several Persons kill themselves, or do Things of which they have Reason to repent ever after. 14 It takes away the Strength and Reason when it is excessive, as it quickens the Courage when it is moderate. 15 It prevents our following the Rules of Piety, Justice, and Charity. 16 It occasions Acts of horrid Injustice to be committed, under the Pretence of defending a just Cause. 17 It fills the Soul with Trouble and Confusion, and consequently effaces the Image of God there.

18 The Wrong that others do to Religion and Justice, cannot excuse the Excess of our Anger. 19 *The Wrath of Man worketh not the Righteousness of God*°. 20 He that masters his Anger, is greater than ALEXANDER; but he that abandons himself to it, debases and degrades himself. 21 A man may testify his Indignation, and assume an Air of Severity upon

° Jam. i. 20.



upon Occasion, but he must be able to master himself, and restrain his Anger.

22 The Transports of Anger in others ought to serve for a Lesson of Moderation to ourselves. 23 A Person in Anger tells us our own, let us avail ourselves of it if we are wise. 24 We discover the Temper and Character of People in their Anger, as well as in their Reconcilements. 25 But if the Anger of others discovers their Weaknesses, our own no less betrays ourselves; so we must prevent it by a Spirit of Meekness. 26 Let us remember to this End that we provoke God by our Sins, and that however he bears with us by his great Compassion. 27 Let us learn of JESUS CHRIST to be *meek and lowly in Heart, and we shall find Rest unto our Souls*<sup>f</sup>.

## C H A P. XII.

### *Of Aversion, Hatred, and Revenge.*

1 **A**VERSION differs from *Hatred* only in the Object. 2 It proceeds rather from Fancy and Delicacy, than from Nature and Reason. 3 In Proof of this, Persons who are at their Ease, and who have been

<sup>f</sup> Mat. xi. 29.

been brought up tenderly, are quite full of Aversions, but little Folks and the Poor hardly know what it means. 4 The wise Man ought, in Order to his Happiness, to endeavour at having no Aversion to any Thing whatsoever, except Evil.

5 HATRED proceeds from the same Causes as *Anger*; but it differs from it in its Nature. 6 Generally speaking, we hate particular Persons, or particular Things, only because we are not acquainted with them, and ourselves. 7 Hatred is necessary towards hating what God hates; but *the Hatred of Sin must never produce in us that of Sinners*. 8 We ought, on the contrary, in Imitation of God, to love their Persons, and do them Good. 9 *Our Duty and our Happiness consist less in hating Evil, than in loving Good, and applying ourselves to it.*

10 There is never any Anger without Hatred, but there is Hatred without Anger. 11 Hatred is the chief Cause of the violent and cruel Proceedings in the World. 12 It does still more Hurt to him who is instigated by it, than to those who are the Objects of it; for it makes him the Enemy of God; it gnaws and consumes the Soul; it banishes thence Quiet and Content, and transforms it into a Kind of *Fury*. 13 An ill-grounded Hatred  
draws

draws down God's Blessing on those who are hated and persecuted.

14 We hate in Order to revenge ourselves, or to revenge the Cause of God. 15 Before we revenge ourselves for an Injury, let us examine well if we have received any, or if it is not we that have done one. 16 Let us fairly tell ourselves, that *Revenge contains but a poisoned Sweet, which is very fatal to him; whoever he be, that swallows this dangerous Poison.* 17 Every reasonable Person ought to study the being easily satisfied and appeased, and to endeavour to find Motives to Patience in every Thing. 18 *We must repel Affronts by Contempt.* 19 If a Person offends us, we also offend sometimes: If then we desire that others should pardon us, let us pardon first; otherwise let us expect the like. 20 *Sinners as we are, we cannot hope for any Forgiveness from God, if we do not forgive.*

21 In Order to abate all our Grudges and Animosities, let us often think on Death, and on the Judgment that is to follow it. 22 It will sooner or later seize on the wicked, and make them appear in Judgment without our needing to hate them. 23 If we detest the Crimes and the Wickedness of others sincerely, we shall first hate them in ourselves,  
and



and we shall love the wicked for God's sake  
and our own.

## C H A P. XIII.

*Of Envy.*

1 **E** N V Y has the Good of others for its  
Object, but it takes false Goods for  
true ones. 2 We set our Envy against the  
Goods of the Body and of Fortune, but sel-  
dom against Knowledge and Virtue. 3 If  
Men envy the Qualifications of the Mind and  
Heart, it is less for themselves, than for the  
Praises and Advantages from thence resulting.  
4 *Envy keeps equal Pace with Concupiscence.*  
5 It is incompatible with Tranquility and  
Charity; it is a Passion that makes its Pu-  
nishment of another's Happiness. 6 *He that  
is gnawn by this Passion wants no other Execu-  
tioner to torture him.* 7 It makes none of the  
least Punishments of the Damned. 8 *He that  
is troubled that others are happy, deserves to be  
always miserable.*

9 *Want of Faith, and Indolence,* contribute  
not less to Envy, than Ignorance, Pride, exces-  
sive Love of Self and worldly Goods. 10  
These Causes of Envy serve to discover to us

K

the

the Remedies for it. In Order never to be envious, we must 1st. learn to be acquainted with the real Value of all Things. 2 To have humble Thoughts and a moderate Love of ourselves, and to be full of Charity for our Neighbour. 3 To restrain the Eagerness we have for Dignities and Riches, because they are not absolutely necessary, and they cost more than they are worth. 4 To trust, above all Things, in the Power, the Goodness, and the Wisdom of God.

II *The Envy which Men bear to our Condition, ought to serve to awaken in us the Sense of the Favours which God bestows on us, and stir us up to Gratitude.*

## CH A P. XIV.

### *Of Jealousy.*

I **J**EALOUSY differs from *Envy* in that Men are envious of what they have not, and jealous of what they have. 2 It proceeds from Meanness or Baseness of Soul, whereas *Envy* proceeds from Pride. 3 It is a fantastical Mixture of different Passions, but this Mixture does not continue long. 4 Fear and  
Shame

Shame are the two Passions that predominate in it.

5 The Means to defend oneself from Jealousy are the following: The *first*, to love one's Wife or Husband sincerely. The *second*, never to distrust one another, or oneself. The *third*, not to be suspicious, and to believe the best rather than the worst. The *fourth*, (which ought to go before the others) to prefer Virtue to Riches in Marriage; to maintain therein a good Behaviour, and an inviolable Fidelity.

6 When the Unfaithfulness is apparent, and does a considerable Injury, it is allowable to separate. But if Persons can neither marry again, nor live continently, they will do better to continue together. 7 They must on this Occasion, as on many others, call Patience and Religion to their Assistance. 8 *The Unfaithfulness of a Wife ought not to disgrace a virtuous Man; any more than that of a Husband, a good Woman.*

---

## C H A P. XV.

## Of Hope.

1 **H** O P E of the Things of this World is changed into a Christian Virtue, when the good Things of this Life conduct



us to Eternity. 2 It is a Passion composed of several others. 3 It has for its Object a Good that is future, but uncertain in some Respects; which is common to it with Christian Hope. 4 It produces good and bad Effects. 5 It supports Men, even while it deceives them. 6 It is a Good to the miserable, and an Evil to the rich and exalted.

7 In every Condition, *the Hope that unites us to God is certain; but that of the Goods of this World is deceitful.* 8 The wise Man hopes absolutely for the Blessings of Grace and Glory, but does not reckon much on those of Nature and Fortune. 9 *To hope for little here below, and to turn all one's Hopes on the Side of Heaven, is the Way never to be deceived.*

## C H A P. XVI.

## Of Fear.

**F**E A R is the Apprehension of a future Evil, which is turned into Grief or into Despair, when the Evil is arrived. 2 There is no one Passion more natural, since all Creatures are susceptible of it. 3 There are two Sorts of Fear: That of suffering Evil, and that of doing it. 4 *Men boast falsely of having no Fear.* 5 Fear serves to prevent

prevent Evil; it sometimes gives Valour, and increases Courage. 6 We know whether it is *Fear* that makes a Man valiant, by the *Cruelty* wherewith it inspires him. 7 *The most valiant are they who know how to moderate Fear by Reason.* 8 We must never be afraid before the Time. 9 *Fear makes future Evils present, and those which are imaginary, or impossible, real.* 10 In one Sense it makes a Man more miserable than a Beast. 11 We ought therefore to endeavour to weaken this Passion within us by prudent Reflections.

12 There are two principal Means whereby to get the better of Fear: The *first*, is to form to ourselves just Notions of the Nature of the Evils of this Life. The *second*, to have Recourse to God, as to a mighty Saviour, who keeps Goods and Evils in his Hand.

13 *We ought to be much more afraid of doing, than suffering, Evil.* 14 But we must not be afraid of Sin so much on Account of the Punishments that attend it, as because it offends God.

## C H A P. XVII.

*Of Confidence and Despair.*

**I** CONFIDENCE is a perfect Hope; and DESPAIR the lowest Extreme of Fear. 2 The former consists in the Assurance of a future Good, which fills us with Joy and Love; the latter in the Certainty of an Evil, which occasions Sadness and Hatred. 3 The Transition from the one to the other is easy; but *If any one is unwilling to fall into Despair for the Things of this World, let him never put his Confidence in them.* 4 Placing an entire Confidence in God, and leaning lightly on the Creatures, is the Way to be contented and safe. 5 To despair of Things impossible or hurtful, is Wisdom.

6 Despair at being deprived of the Object of our Hopes, makes us conceive Hatred against that, as well as every other, and against ourselves. 7 There is none greater than that of despairing of the Grace of God so far as to hate that sovereign Being. 8 *But all those who despair of the Grace of God are by no Means in a desperate State.* 9 He that trusts in God is perfectly happy.

C H A P.



## C H A P. XVIII.

## Of Pity.

1 **T**H E View of the Evils of others, and the Sense of our own (which this View awakens in us) are what excites PITY. 2 It is opposed to *Envy*.

3 There is a Passion called *Pity*; we must not confound it with the Virtue which bears this Name. 4 That proceeds from two principal Causes: The *first* is *Ignorance*, which makes Things considered as Goods or Evils, which are not really such. The *second* is a certain *Weakness of Mind*, which produces likewise Anger and Cruelty; the Reason that weak Minds and the Populace are most subject to this Kind of Pity.

5 *True Pity consists in helping and relieving those who need our Assistance*; it is the Compassion of generous and Christian Souls. 6 The less it is attended with Weakness, the more perfect it is. 7 *If we were obliged to melt at all the Evils of others, we could not but be miserable*. 8 Pity is of all Passions that which is most easily changed into Virtue, and which comes the nearest to it. 9 It may likewise lead us to Evil as well as Good, and have trouble-

troublesome Consequences. 10 The wise Man then ought to take great Care never to suffer himself to be surprized by it into doing what is evil.

---

## C H A P. XIX.

### Of Shame.

1 **S**HAME is a very compound Passion. 2 Though it be a Weakness, it is useful however, (and even absolutely necessary in Youth) for forming oneself to Virtue. 3 When Children are not sensible of Shame, it is a Token of a very bad Disposition. 4 Timorous Persons are more modest and more tractable than others, if we know how to humour their Disposition.

5 There is a *Shame* which is recommended to us in Scripture; it is the Confusion we ought to be under for our Sins. 6 *We must then be ashamed of nothing but doing Evil;* But a reasonable Person ought to free himself from the Shame which throws the Mind into Disorder and Perplexity.

A N

---

---

AN  
ABRIDGMENT  
OF  
Mr. DU MOULIN'S  
TREATISE ON  
PEACE OF SOUL,  
AND  
CONTENT of MIND.

---

BOOK IV.

*Of VIRTUE, and the Use we ought to make of  
it in Prosperity, and in Adversity.*

---

CHAP. I.

*Of JUSTICE, considered as a general Virtue,  
which includes all the particular Virtues.*

I **W**HEN we have right Notions of  
Things, and know how to govern  
our Passions, we are possessed of  
all that is necessary towards establishing Vir-  
tue and Tranquility in the Soul. *We have  
Godliness with Contentment*<sup>a</sup>. 2 The more we

L

labour

<sup>a</sup> 1 Tim. vi. 6.



labour to rectify our Notions, and to regulate our Passions, the nearer we draw to Perfection.

3 There is properly but one Moral Virtue, namely, *Justice*, since that includes all the Motions of the Soul, and the whole Conduct of Life. 4 *Temperance* and *Fortitude* make a Part of it. 5 The latter differs not much from the former at the Bottom. 6 All the Virtues therefore may be referred to PRUDENCE and JUSTICE.

7 *The Fear of God and a good Conscience make the true and original Justice. Natural Equity is better than all human Laws.* 8 We must therefore exert all our Endeavours to be just before the Tribunal of God and of our Conscience, without however neglecting the wise Laws of Government under which we live.

9 JUSTICE is a steady Resolution to *render to all their Dues*: In Order to this we must discharge all that is due to God, to ourselves, and to our Neighbour. 10 We are just towards God when we love him sincerely and above all Things. 11 By fulfilling all our Duties with regard to him, we practice Justice towards ourselves, and re-establish ourselves in all those Rights out of which Sin had ejected us.

12 In

12 In Order to be just towards himself, it is a Man's Duty not to submit to the Dominion of his Passions. 13 In Order to this we must regulate that of Love, because it is the great Spring of all the rest. 14 It is likewise necessary to moderate our Desires and our Hopes of Things on the Earth, and in Proportion encrease our Eagerness for those of Heaven. 15 *The greatest Injuries are those a Man does to himself.*

16 If we are just towards ourselves, we shall easily be so towards our Neighbour. 17 We shall with Pleasure fulfill the Duties of Charity, Humanity, and Gratitude, and look on them as Debts that must necessarily be paid, though human Laws do not oblige us thereto. 18 We shall possess *Meekness* and *Greatness of Soul*.

19 *Meekness* comprehends several Virtues, and contributes greatly to Justice and Peace. 20 It serves to stop the Transport of the Passions, which are always vicious, when they are violent. 21 It makes us humble, teachable, and fit for Goodness, and it occasions us to conform our Will to that of God, and Reason.

22 To *Meekness* we must join *Greatness of Soul*, as a Virtue which forms us also to Justice, and which exalts us from Earth to Heaven.

This Virtue inclines the Believer to be just, and to imitate, as far as is possible for him, that Being who is Justice and Holiness itself.

23 Greatness of Soul ought never to be separated from that *meek and quiet Spirit, which is in the Sight of God of great Price*<sup>b</sup>.

## C H A P. II.

### *Of the Use of Virtue in PROSPERITY.*

1 **I**T matters little what Name we give Virtue, provided it produces its Effect, which is to preserve the Mind composed. 2 Its chief Use is to make us steady in *Prosperity* and in *Adversity*.

3 Every one desires PROSPERITY, but few People know how to use it as they ought. 4 It is much more difficult to support than ADVERSITY, through the Fault of those who are in that State. 5 Its ill Effects are different, according to the Difference of Dispositions. 6 There are *general Precautions* to be taken against suffering ourselves to be corrupted by Prosperity. 7 There are likewise *particular Remedies* for it: 1 To have Discernment and Prudence enough, not to take Superfluities for Necessaries, and the Appearance of Good.  
for

<sup>b</sup> 1 Pet. iii. 4.



for Good itself. 2 To renounce Presumption and immoderate Self-love. 3 To redouble our Vigilance and our Piety, in Order to preserve Vice and Injustice from insinuating themselves into our Heart intoxicated with Prosperity. 4 and last, to oppose to the deceitful Advantages, Honours and Pleasures of the World, those of the Soul and Paradise, which are the only real ones.

8 *We cannot be happy even in the greatest Prosperity, if we are not virtuous.* 9 But it is a wild and mistaken Piety, not to enjoy with Pleasure and Gratitude, but at the same Time with Moderation, the Prosperity which God sends us. 10 We offend more commonly in this Respect through Excess, than through Defect.

11 *The great Secret for being always in Prosperity, is to desire little, and to be contented with little.* 12 When we possess God, we possess all Things with him; but he that has not God for his Portion, is destitute of every Thing.

13 *Prosperity ought to moderate our Desires, but for the Generality it only increases them.*

14 It blows up and stupefies Fools, but the wise are more modest and circumspect for it.

15 *The Honours, Riches and Pleasures of the World are but the Outside of Prosperity: Religion makes its whole Substance.*

## C H A P. III.

*Of the Use of Virtue in ADVERSITY.*

1 **P**ROSPERITY often throws Men into ADVERSITY. 2 *Adversity* in its Turn cures the Evils that *Prosperity* had occasioned. 3 It is for the Children of God a School of Piety, Wisdom, and Tranquility.

4 *When we suffer only through our own Delicacy and too great Ease, we stand in Need of real Afflictions, to cure us of imaginary ones.*

5 The greatest Part of our Evils are seated in the Opinion; so when we think ourselves unhappy, let us examine without Prejudice if our Evils are actually such as they appear to us. 6 *What we look upon as Adversity and Accident, is Prosperity and Happiness to him who knows how to make Use of it.* 7 He gets more than he loses. 8 *All Evils turn in the End into Good to those who love God.*

9 We must divert our Attention from the troublesome Part in every Accident of our Life, and fix it on that which is useful and agreeable. 10 *Though the Believer loses his temporal Advantages, he loses not the spiritual, which are the principal.* 11 The Chastisements of God become wholesome to him. 12 In Fact, *Prosperity* makes us give the  
Reins

Reins to our Passions; but *Adversity* holds us in, and makes us live in the Fear of God. 13 This Fear is the Means of preventing and averting a great many Afflictions, or of being gloriously delivered out of them.

14 To complain that we have Afflictions, is to shew that we are ignorant that Man is born to suffer, and that *Good and Evil proceedeth out of the Mouth of the most high<sup>c</sup>*. 15 All that happens to us is directed to a good End by a wise Providence; so we ought to receive it with Resignation and even with Joy. 16 When we receive our Evils with such Dispositions, they are turned into Blessings. 17 Besides, Complaints and Murmurs serve only to make us more unhappy, and more blameable. 18 *Troubles are hurtful to us when we refuse to submit to them, and salutary when we receive them as coming from the Hand of God.*

19 The best Counsel against all Adversity, is ALWAYS TO DESIRE WHAT PLEASES GOD. 20 When we are unfortunate, let us compare ourselves with those who are infinitely more so than we; the Observation of their Misfortunes will serve to mitigate ours. 21 *We must attend more to the good Things we have left, than to those we have lost.* 22 If the Possession of our Effects and Friends was agreeable to us, the

<sup>c</sup> Lam. 3. 38.



the Remembrance of them ought not to be sorrowful. 23 After all, *the Things which we lose were not ours: That which truly belongs to us is out of the Reach of Fortune.* 24 To be much afflicted at the Loss of temporal Goods, is a Sign that we partake more of the Body than the Soul.

25 The Christian whose Soul is in a good Condition, easily supports all Troubles, as a good Constitution suffers all the Injuries of the Air without Difficulty. 26 He always acts with Prudence; he sweetens the Bitterness of his Misfortunes by his Faith, and begins to enjoy here below the Happiness of Heaven. 27 His *Afflictions work for him a far more exceeding and eternal Weight of Glory*<sup>d</sup>. 28 He is not at all afraid of Death; he expects it even with Joy and with Confidence, because he knows it is the Haven of Salvation for him. 29 The Meditation on Death, and the Hope wherewith he is filled, support him in all the Evils of Life. 30 He sets himself above the Affronts and Contempt to which he is exposed on the Part of the wicked. 31 He thinks himself happy in suffering for the Cause of God and the Gospel. 32 His Faith makes him victorious over the World and over Death, and turns his Cross into a Trophy.

AN

<sup>d</sup> 2 Cor. 4. 17.

---

---

AN  
ABRIDGMENT  
OF  
Mr. DU MOULIN'S  
TREATISE ON  
PEACE OF SOUL,  
AND  
CONTENT of MIND.

---

BOOK V.  
*Of Peace in SOCIETY.*

---

CHAP. I.  
*Of CONCORD with all Men, and the  
Spirit of MEEKNESS.*

1 **W**E cannot be at Peace with God,  
and with ourselves, if we do not  
live well with our Neighbour.

2 We ought then to do all in our Power to be  
at Peace with all the World. 3 In Order to

this we must 1. *Recompence to no Man Evil for*

M

*Evil.*

*Evil*<sup>a</sup>. 2 Do nothing but what is honest, and be posselt always with a Spirit of Meekness.

4 It is sometimes very difficult to live in Peace, but then a Man must redouble his Care and his Pains. 5 In public Troubles, a wise Man will take no Part, if possible; or he will endeavour to preserve the Liberty and Integrity of his Soul, and a Spirit of Peace and Charity in that Part he shall be obliged to take. 6 *True Christians ought to detest War and its Horrors, but to be ready to shed their Blood for their Country.* 7 They ought to avoid *Law-Suits*, which prove the Disgrace of Christianity, and are a fruitful Source of Discord. 8 We must no less flee from Disputes which make Room for Injuries and Fightings, or which disturb the Peace of the Soul.

9 In Order to avoid Disputes and Quarrels, we ought 1. not to converse much with violent Persons; or to oppose Meekness to their Anger, and to wait till their Blood is cool. 2 To engage in no Debate with insolent and quarrelsome People, any more than with Drunkards and Fools. 3 Not to intermeddle in the Quarrels of others, any farther than as it is in our Power to appease them. 4 Not to be forward to decide

<sup>a</sup> Rom. xii. 17.



cide in every Thing, nor give our Decisions for Oracles. 5 Not to shew a Sort of Indignation on the Sight of every Thing that appears evil, but is not so perhaps in Effect. 6 Never to entertain a furious and passionate Zeal, which is the Bane of Religion, and the Ruin of Society. 7 To flee the Correspondence of bigotted, fierce, and headstrong Spirits. 8 Lastly, by no Means to resemble those Hypocrites disguised under the Mask of Religion, who are incessantly crying out upon the Corruption of the Age.

10 *A Spirit of Meekness and Goodness is the most excellent Means of being at Peace with our Neighbour.* 11 But there is a false Meekness, which is nothing but Meanness and Timorousness; and there is a true one, which is a Mixture of Charity and Greatness of Soul: This tends to maintain Peace, but not the other. 12 *A meek and generous Man is ingenious in finding Excuses in Favour of those who offend him.* 13 He is not moved with Affronts, and knows how to make an Enemy become a Friend.

## C H A P. II.

*Of brotherly Love, and of Friendship.*

1 **T**O be at Peace with our Neighbour, we must love him sincerely. 2 Rich and poor, we may and ought all of us to do Acts of Love and Charity towards our Fellow-Creatures. 3 *Those who do Good, derive still more Advantage from it, than those to whom it is done.* 4 We love not one another truly, but in Proportion as we are virtuous.

5 Friendship founded on Virtue, and cemented by a Suitableness of Tempers and Sentiments, is the greatest of all Pleasures. 6 This Friendship and this perfect Happiness is found rather in Heaven, than on Earth. 7 What the Pagan Philosophers required in Friendship, was a fine Picture without an Original. 8 They comprehended that nothing can make a Man happy, but a perfect Love; but not knowing the Being supremely good and alone worthy to be supremely beloved, or not conceiving that he could be closely united to Men, they invented the Notion of a Friendship chimerical and impracticable. 9 Their figurative and extravagant Expressions suit not at all with the Friendship that prevails among Men, but  
may

may be applied to the Union of Believers with God. 10 The Examples they give of a perfect Friendship, are no less exaggerated than their Descriptions of it; besides that some of them are very vicious: Such is that of BLOSIUS towards GRACCHUS his intimate Friend. 11 We soon discover that human Nature is incapable of a Friendship really perfect. 12 But *we are made for Society; so we must be contented with such Friends as we find, and endeavour to make the best Choice in our Power.*

13 If we love our Friends too much, whatever be their Virtue or their Merit, we injure our Quiet and Happiness. 14 It is only God that deserves a Love without Bounds, and that makes us happy in Proportion as we love him: His Friendship is better than that of all Mankind.

---

### C H A P. III.

#### *Of Gratitude.*

1 **A** WELL-turned Mind, a noble and generous Soul, seeks to testify its Gratitude to its Benefactor. 2 Our first Benefactor is GOD, the Author of our Being, and of our Well-being; it is to him therefore that  
we



we must do Homage for all. 3 *We are grateful towards God, when we are so towards those whom he has made the Instruments of doing us Good.*

4 We must begin with discharging our Debts: It is Ingratitude and a Kind of Theft, not to exert all our Endeavours to pay Money lent us without Delay. 5 *The Duties of Friendship and Gratitude are a Debt which we must always be paying, and from which we are never discharged.* 6 The Civil and Christian Life is an Exchange of good Turns, wherein we give and receive continually, but we must by no Means make it a Kind of Market where nothing is given for nothing. 7 *The richest and most exalted cannot, in many Respects, do without the poor and the low.* 8 We must pray God to be the Rewarder of those to whom we cannot return the Benefits which we have received from them.

## CHAP. IV.

*Of Satisfaction for Injuries.*

1 **W**E cannot have Peace of Soul and  
Content of Mind, if we do not re-  
pair the Injuries which we have committed.  
2 We ought to pardon those which are done  
to us.

to us, and to refer the revenging of them to God, remembring that we stand in Need of Pardon ourselves. 3 When we cannot dispense with ourselves from demanding Satisfaction for an Injury, we must always do it in a peaceable and Christian Manner. 4 *To receive, or give, Satisfaction for an Injury, by the Point of the Sword, is a brutal Fury, the Consequences whereof create Horrour.* 5 It is a Thing equally contrary to good Sense, Justice, and Religion. 6 *The false Point of Honour, which makes so barbarous a Maxim complied with, is only a Pretence to cover a Littleness of Mind unknown to great Men.*

7 We ought to be moved only at the Faults we commit ourselves, to the End we may make Haste to repair them. 8 We must begin the Repairing of our Faults with those which we have committed towards God, who is always the first Person offended. 9 *The Reparation we make to our Neighbour ought to be speedy, sincere, and general.*

## C H A P. V.

*Of the SIMPLICITY and the DEXTERITY necessary in the Commerce of the World.*

1 **I**F we would possess Peace and Quiet of Soul, we must not confine our Endeavours to doing and receiving no Wrong. 2 We ought moreover to study to make ourselves useful to others and ourselves. 3 Towards this it is necessary to join on all Occasions SIMPLICITY to PRUDENCE.

4 *A noble Simplicity makes one of the finest Ornaments of Discourse. When we would run after Elegance by far-fetched Thoughts and Expressions, we fall into Ridicule.* 5 This Simplicity ought to rule in our Actions and in our Manners, as well as in our Discourses. 6 Simplicity of Temper and Manners ought to be attended with that of the Heart, that is to say, with *Sincerity* and *Honesty*. Of this so great Account is made, that he who possesses them not in Reality, endeavours to put on their Appearance. 7 But *those who are willing to appear sincere and virtuous, and who are not so in Fact, are soon known.* 8 *Honesty ought to exist much more in the Heart than in the outward Appearance: We must make Profession, but not a Parade, of it.*

9 The



9 The wise Man endeavours to proportion his Employments to his Capacity and to his Inclination. 10 If he cannot, he supplies the Defect of both by his Care and Application. 11 He uses his utmost Efforts to attain *Dexterity*, that is to say, a certain Address and Extent of Genius, necessary in every Thing we are obliged to undertake. 12 He does not bury himself in Business: But he is still of an easy and complying Humour. 13 To this End he studies Mens different Characters, that he may not affront any one, but be in a Condition to do and receive more Good in Society. 14 His *Complaisance* and his easy Humour make him accommodate himself to Times and Circumstances, as far as his Conscience can give him Leave. 15 He does nothing of Importance without taking Advice of the Wise: *He proves all Things, and holds fast that which is good*<sup>a</sup>. 16 He is neither too eager, nor indolent, but he lays hold on Opportunity when it offers. 17 He behaves in all Conjunctions with Prudence; and after having taken just Measures, he makes himself easy about the Event, and leaves it to Providence.

N

CHAP.

<sup>a</sup> 1 Thes. 5. 21.

## C H A P. VI.

*Wherein is demonstrated, That we must not have too general an Acquaintance, nor too much Business in the World.*

1 **T**OO much Business in Life cannot but disturb the Peace of the Soul, and oftentimes the Quiet of the Conscience. 2 *The greater Correspondence we have with the World, the less we have with God.* 3 A small Number of Friends well chosen makes an agreeable and useful Company ; but *it is dangerous to form too general an Acquaintance, and to intermix with the Crowd.* 4 The Correspondence of the Multitude is a Kind of Plague, which is very easily communicated, if we use not Precautions to guard against it. 5 It is however by no Means allowable to sequester ourselves from Society, because God has formed us for one another. 6 They who do so, unless it is for the public Good, are but an useless Burden upon Earth.

7 The wise Christian has learned from his Divine Master to wean himself from the World, without going out of the World, and to find Solitude even in the Midst of a Crowd. 8 He connects himself closely only with Persons of Honesty, mild Disposition, and

and easy Temper. 9 Convinced of his own Imperfections, he bears with those of his Friends. 10 He knows how to raise and let himself down according to Conjunctures, and respects good Sense wherever he finds it. 11 He converses with others only on the Things which are within their Province, and endeavours to improve by their Talents. 12 He forms his Mind betimes to great and little Things. 13 He removes from the Hurry of Business, and prefers more Peace and Tranquility with less Fortune.

14 There are People, who, in Order that they may never want Business, divert themselves with setting every Thing at Variance: As they are the Agents of the Father of Discord, they will have their Portion with him. 15 There are others who breathe nothing but Peace and Tranquility, but who by Virtue of their Offices are loaded with Matters of Contention: The Condition of these latter is more to be pitied, than envied.

16 *Idleness being the Mother of all the Vices, Men are ruined and made unhappy, when they cannot employ themselves honestly.* 17 We must therefore be employed, but in such a Manner, that it may not prejudice our true Happiness. 18 *When Men are in an advanced Age, it is a Piece of Wisdom to unburthen themselves from the*  
N 2 *Business*



Bk. V. *Of Moderation in Conversation.* Ch. VII.

*Business of the World, in Order to their applying better to the Duties of a Man and a Christian.*

19 How busy soever we are in our Vocation, we ought never to lose Sight of the principal End for which we are in the World.

## C H A P. VII.

*Of Moderation in Conversation.*

1 **M**ODERATION is a Qualification very necessary to the Happiness of Life, of Society, and of Conversation. 2 *To speak little, and hear much, is the Lesson it gives us.* 3 Great Charity and great Discretion are the true Way not to abuse the Faculty of Speech. 4 When we are in dangerous or strange Company, *we must suffer the most forward to speak, and be content with following them.* 5 If the Conversation run upon such State-Affairs as are somewhat delicate, or upon the Failings of our Neighbour, we ought to divert it dextrously, in order to place it on some innocent Subject. 6 If it be directed to Points of Religion, wise Men will discourse on them for the Sake of Instruction, Comfort, and strengthening themselves in Piety, rather than of disputing.

7 When

7 When we dispute on Religion, we must always do it in a Manner full of Meekness and Moderation. 8 It is only by this that we can convince the Understanding, and gain the Heart of other Men. 9 It is a very lamentable Thing to see Christians so passionate as they are, and crying Havock as it were for any slight Difference of Opinions. 10 The Spirit of the Gospel requires Men always to *Speak the Truth in Love*<sup>b</sup>, that is, to unite Truth with Charity, and to contend only who shall be the most moderate and most charitable. 11 *We hurt the best Cause extremely, when in Order to defend it, we call the Passions to the Assistance of Reason.* 12 The Devil delights in Noise and Tumult, but God loves Peace, Order, and Tranquility.

13 *A Man must never propose his Opinions with an imperious Air, nor reject those of others with Contempt.* 14 If we were acquainted with our Ignorance and our Mistakes, we should seek rather to instruct ourselves, than to talk with a decisive Tone, and to multiply Words. 15 We reciprocally believe each other under a Mistake and in the Wrong; so we ought to bear with, and not treat, one another with Acrimony and Passion. 16 *It is an Honour to submit to Truth and to Justice as soon*

<sup>b</sup> Eph. iv. 15.

*as soon as we perceive them; but it is shameful to be always unwilling to yield.*

17 When we consider the Mistakes, the Vices, and the Disorders which reign in the World, we must examine the Causes of, and endeavour to apply a Remedy to, them.

18 If we cannot cure the Source of Evil, let us learn at least to be moderate in our Judgments, to pity human Weakness, and to *improve by every Thing without being surpris'd at any Thing.*

---



---

---

AN  
ABRIDGMENT  
OF  
Mr. DU MOULIN'S  
TREATISE ON  
PEACE OF SOUL,  
AND  
CONTENT of MIND.

---

BOOK VI.

*Particular Directions for arriving at this Peace  
and this Content.*

---

CHAP. I.

OR

Ist. Direction for Peace of Soul.

*To be contented with ones Condition.*

**I**T is a great Secret towards the Tranquility of the Mind, to know how to be contented with ones Condition, and always to will what God wills. 2 This acquiescing in the Will of God prevents it not from being in our Power,

Bk. VI *To be contented with ones Condition.* Ch. I.

Power, and our Duty, to endeavour to render our Condition less inconvenient, or more agreeable.

3 The poor and the rich have equal Need to be exhorted to be contented with their Condition, and to make the most of the Advantages which it offers them. 4 Rich and exalted Persons are more subject to be discontented than the poor, and than those who live in Obscurity. 5 Men are discontented because they are too fond of themselves and of the World. 6 We shall therefore never be content nor happy, if we do not regulate these two Kinds of Love.

7 In Order to banish the immoderate Love of ourselves and of the World, we must be thoroughly assured of the Wisdom, the Goodness, and the Love of God in all that he does with Respect to us. 8 All Conditions of Life are subject to perpetual Revolutions: It is therefore a Piece of Wisdom to labour to maintain or recover a good Condition, to contract ones Desires in Proportion as ones Fortune is diminished, and to recur always to the first Cause. 9 The only Way to be contented in all Sorts of Conditions, is to look for ones Content in God and in ones self. 10 *When a Man has in himself the Source of true Happiness, he is*

*he is always satisfied; but nothing can content him who looks for Felicity in Things on the Earth.*

---

## C H A P. II.

O R

II<sup>d</sup> Direction for Peace of Soul: *Not to be disquieted about what is future.*

I **T**H E R E are Minds so restless that they are never contented with their Lot, and think no Situation good but that which is not their own. 2 This Disposition of Mind makes those in whom it resides unhappy, and separates them from God. 3 *The Consideration of the wise and good Providence, which regulates Events, ought to compose our Uneasiness, but not to hinder us in the least from making Use of our Discretion.* 4 In Order not to be uneasy about the Future, we must never seek to know the Things which God has concealed from us. 5 Thereby Men do nothing but torment themselves before the Time.

6 It is not Persons of the greatest Virtue, nor the best Minds, who endeavour to know what is future, but the wicked, weak Minds, and especially ignorant People. 7 For this they have Recourse to Fortune-tellers, to Diviners, to Spells, and to magical Words.

O.

8 What



8 What they cannot know by the Spirit of God, they endeavour to discover by that of the Devil. 9 They fall into *Judicial Astrology*, which is a diabolical Art, so much the more dangerous as it appears sublime and innocent. 10 This Art produces great Mischiefs in the Mind of credulous Persons. 11 Therefore God has expressly forbidden it, and threatened to destroy those who addict themselves to it<sup>a</sup>.

12 *The Knowledge of Futurity would serve only to disturb our Ease; so we have Reason to bless God for having concealed it from us.* 13 There is a Futurity to which we ought incessantly to aspire: It is that of a Life everlasting and blessed.

## C H A P. III.

O R

III<sup>d</sup> Direction for Peace of Soul: *To retire within ourselves.*

1 **I**T is enough to know ourselves, and to know the World, in Order to perceive the Necessity of retiring within ourselves, but without renouncing Society notwithstanding. 2 The inner Man into which the Sage ought to retire,

<sup>a</sup> See Jer. x. 2. comp. Isa. xlvii. 13.

to retire, is right Reason and a good Conscience. 3 *Stranger and Pilgrim*<sup>b</sup>, as he is upon Earth, he concerns himself but little in the blustering Affairs of this World, and thinks only of arriving one Day in his heavenly Country. 4 He gives, when Occasion requires, his Attention to his temporal Affairs; but he never employs himself in them entirely, knowing that he is born for greater Things.

5 A Man cannot be collected, nor Master of his Soul, when he gives himself up to any Passion whatsoever, whether Gaming, Ambition, Love, &c. 6 *He that has a Passion for Gaming, or for Trifles, forgets what is his Original, and the Excellence of his Soul.* 7 The Conquest or the Loss of a Kingdom would not be worth so much as a wise Man's losing his Tranquility for it: Much less then are Trifles worth it.

8 Towards Self-Retirement, it is proper to disclose ones Heart only to a small Number of select Persons. 9 *We must avoid, as far as is consistent with Duty, becoming Parties in the different Opinions or Interests which divide Society.*

## C H A P. IV.

O R

IVth Direction for Peace of Soul: *To flee from Idleness.*

1 **I**T is impossible to live content, when we lead our Lives in Inaction. 2 IDLENESS makes a Man poor, envious, and discontented with his Condition. 3 It makes the Time seem tedious and troublesome to him. 4 It inclines us to look out of ourselves for Subjects of Diversion; and it infuses a Spirit of Curiosity, which feeds only on News. 5 *When a Man knows not how to employ himself, he is generally fretful and ill-humoured, and is easily drawn into Vice.* 6 It is a bad Excuse to say that we are unemployed because we have nothing to do. 7 *We have always Good to do, in whatever Situation we are, provided we have an Inclination to do it,*

C H A P.



## C H A P. V.

O R

Vth Direction for Peace of Soul: *To avoid Curiosity in divine Matters.*

1 *CURIOSITY in divine Matters* is one of the greatest Impediments to Peace of Soul. It cost our first Parents dear. 2 *Persons make themselves unhappy and guilty both at once, when they would pry into that which God has concealed from us.* 3 He has set Bounds to our Curiosity, which we are not allowed to exceed. 4 *So we ought rather to meditate attentively on the Works of Nature, of Grace, and of Providence, and upon our Obligations, than to intrude into the secret Counsel of God.* 5 We must therefore never perplex our Mind with such Subjects of Divinity as are above our Reason, but be contented with doing our Duty, and never attributing to God any Thing unworthy of his Nature and Perfections.

6 The Things necessary to our Salvation are revealed in the plainest Manner, so we must examine these with Care, but speak with much Reserve and Modesty of those which are obscure. 7 This Modesty and this Re-  
serve

serve are especially necessary in the Reading of the Prophecies which are not yet fulfilled, but which will be so in their Season.

8 If we go out of our Way when we examine the Word of God too curiously, we fill ourselves with Doubts, when we would fathom the Subject of *Grace*. 9 The holy Spirit acts differently according to the Disposition of our Hearts, and he varies his Graces according to his good Pleasure. 10 *In Order to know whether we are in a State of Grace, it is not the Work of God which we ought to examine, but our own.* 11 The Seal of our Election consists not in feeling Consolation, but in departing from Sin. 12 Provided we love God with all our Heart, and trust in him, we shall sooner or later experience his divine Consolations.

---

## C H A P. VI.

*Of the Care of the Body, and the inferior Satisfactions of Life.*

1 **I**F we would have the Body contribute to Content of Mind, we must use it to have much less Regard to *Pleasure*, than to *Health*. 2 *Health* being the most valuable of all

all temporal Blessings, we must know how to take Care of it at all Times. 3 It is preserved chiefly by *Tranquility of Mind*, by *Sobriety*, and by *Exercise*.

4 A chearful Temper, and a mild and equable Humour, maintain Health; but Melancholy and ill Humour sour the Mass of Blood, and often occasion Indispositions that prove mortal. 5 A good Constitution of Body preserves reciprocally the Serenity of the Mind.

6 *Nothing hurts the Body and Mind so much as Intemperance; we must therefore be formed betimes to Sobriety and to Frugality.* 7 *Fasting and Abstinence* are sometimes better adapted to preserve Health than all the Medicines of the Faculty. 8 *Good Cheer kills those whose Meals are perpetual Feasts; but it renews the Vigour of those who use it but seldom.*

9 EXERCISE of the Body contributes wonderfully to Health; it ought to be suited to our Constitution and Diet. 10 If we can use none, we must confine ourselves to *eat but little*, or else we fill ourselves with unwholesome Humours. 11 In Order to be well, we must from our Youth inure ourselves to Fatigue, and especially to Cold, which causes most of the Disorders of Persons in Years. It is too late when we are old.

12 When



12 When our Health is impaired, we ought immediately to have Recourse to Physicians and Remedies: But *too many Remedies are worse than the Disease.* 13 There are some slight Remedies which every one ought to endeavour to know, in Order to be his own Physician. 14 But after all, *Abstinence from hurtful Things is better than the Use of those which are wholesome.*

15 Neatness and Convenience in our Cloaths, Furniture, and Lodging, as well as Order and Method in our smaller Affairs, have a great Influence on Content and good Humour. 16 *A few Things are sufficient for the Diversion and Delight of the wise Man.*

17 In Point of Diversions, we must always prefer those which are noble and useful to those which are only agreeable. 18 *Games of Exercise and Activity are preferable to Games of Chance:* The latter mislead the Mind, raise the Passions, and impair Tranquility. 19 *It is an unworthy and vicious Trade, that of a Gamester by Profession, who risks all his Wealth at Play, and whose Aim is to grow rich at the Expence of others.* 20 *There is as much Folly, as Ingratitude towards God, in hazarding large Sums of Money at Play.* 21 God did not make us Trustees of his Blessings to place them in so ill a Bank. Woe therefore to all Persons whatsoever that cannot give a better

better Account of their Stewardship! 22  
Reading, Eloquence, Poetry, and Musick,  
are Diversions much more entertaining than  
that of Play.

23 *The Duty of a wise Man is not to run af-  
ter Pleasures, but to use them moderately when  
they occur, and moreover to know how to dispense  
with them, and to be content without them.* 24  
The Sense of the Love of God gives the Soul  
the only true Satisfaction, and makes it find  
all Things pleasant and agreeable.

## CONCLUSION.

*Return to the great Principle of Peace of Soul  
and Content of Mind, namely, the being  
strictly united to G O D.*

1 **F**ROM the inferior Gratifications of  
Life, we must always re-ascend to  
the Fountain of the great and principal Sa-  
tisfaction, which is, *to be at Peace with God.*

2 This is the more necessary, as *The World  
and our corrupted Nature contain nothing that  
can please us to the full.* 3 *All being Vanity  
and Vexation of Spirit<sup>a</sup>, the wise Man will  
make it his principal Business to fear God and  
keep his Commandments<sup>b</sup>.* 4 *The more intimate our*

P

Union

<sup>a</sup> Eccles. i. 14.

<sup>b</sup> C. xii. 13.

*Union with God is, the better are we contented, and the happier in every Condition whatever.*

5 By this Union our Heart is like a *Sanctuary*, where God vouchsafes to dwell in Order to fill it with all his Graces. 6 Above all, we are full of the Hope of a Felicity perfect and everlasting. 7 This glorious Expectation alleviates all our Afflictions. 8 The Sense of the Love of God and of our reciprocal Love, is a Foretaste of the inexpressible Pleasures which are reserved for us in Heaven. 9 Meditation, Prayer, and good Works confirm this Sense. 10 So holy an Union is maintained and cemented by a *meek and quiet Spirit*<sup>e</sup>, which is an Image of the Deity.

11 If we thus possess the Peace of God, we shall be sheltered from the Tempests and Shipwrecks of this Life. 12 The greatest Revolutions and the most terrible Catastrophes will not be capable of affrighting us. 13 And when the Heaven and the Earth shall come to be over-turned, *we shall not be moved*<sup>a</sup>,  
SO BE IT !

<sup>a</sup> 1 Pet. iii. 4.

<sup>e</sup> Pf. xvi. 8.



F I N I S.



B  
h  
e  
t  
e  
l  
-  
l  
-  
s  
is  
et  
  
d,  
d  
ft  
-  
s.  
all  
e

THE PUBLISHED  
A TREATISE OF  
MIND AND MATTER  
ON THE BASIS OF  
THE  
IN TWO VOLUMES  
BY JOHN SCROTH, D.D.  
OF THE UNIVERSITY OF  
CAMBRIDGE

**Lately PUBLISHED,**  
**A TRANSLATION OF**  
**MR. DU MOULIN'S TREATISE**  
**On Peace of Soul and Content of MIND.**  
**WITH NOTES.**

**In Two VOLUMES Octavo.**

**By JOHN SCROPE, D. D.**

**Rector of CASTLE-COMBE, and Vicar of**  
**KINGTON ST. MICHAEL'S, WILTS.**

